

# THE ANGLICAN

Incorporating The Church Standard

No. 87.

No. 1 Rawson Lane, Sydney, N.S.W.  
Telephone: M3994. G.P.O. Box, 7002.

FRIDAY, APRIL 9, 1954.

Registered at the G.P.O., Sydney, for  
transmission by post as a newspaper.

Price: SIXPENCE

## CARRUM DOWNS CENTRE BEGINS WELL

### IMPRESSIVE TREE PLANTING AND A £5,000 GIFT

FROM OUR SPECIAL CORRESPONDENT

Melbourne, April 5

The Chief Justice and Lieutenant-Governor of Victoria, Sir Edmund Herring, and Lady Herring inaugurated the Carrum Downs Community Centre project on April 3.

Permission is being sought to name the centre "Queen's House" to commemorate Her Majesty's visit to Victoria.

The Superior of the Brotherhood of S. Laurence, the Reverend G. Kennedy Tucker, envisages a hall to further the community life of the Carrum Downs Settlement for aged people.

While Father Tucker was telling the assembly of the raising of £4,000 towards the estimated cost of £10,000, saying that he did not know where the rest of the money was coming from, but that he did know that God would not fail him, an envelope sent by special messenger was handed up to him.

He paused to open the envelope, and then, deeply moved, he said in a low voice, "This is an anonymous gift of £5,000, sent by 'three bees'."

It was a very beautiful incident that left an unforgettable impression.

Instead of starting with a debt of £6,000, it can now be hoped that the Community Centre will be opened free of debt.

At the conclusion of the official ceremony, commemorative trees were planted by prominent Victorian citizens.

Father Tucker remarked that a friend had said to him, "You have got a distinguished mob for the job."

Actually it meant a journey of at least 50 miles for all, considerably more for some, and for one, 140 miles.

The tree planting was as follows:

Guardian Trees, by Sir Edmund and Lady Herring.  
Tree of the Church, by the Right Reverend Bishop G. H. Cranwick, formerly Bishop of Gippsland.

Tree of the State, by Sir George Knox, M.L.A.  
Tree of Healing, by Dr. G. R. Weigall, President, B.M.A.  
Tree of Learning, by Dr. Darling, Headmaster, Geelong C.E.G.S.

Tree of Industry and Commerce, by Sir John Allison, President, Chamber of Commerce.  
Tree of Architecture, by Mr. Balcombe Griffiths, President, R.V.I.A.

Tree of Country Life, by Mrs. Hedditch, State President, Country Women's Association.  
Tree of Law, by his Honour Judge Streeton.

Tree of Arts, by Mr. Daryl Lindsay, Director, National Gallery.

Tree of the Home, by Mrs. Hain, President, the Housewives' Association.  
Tree of Labour, by Mr. A. M. Storey, Secretary, Shop Assistants' Union.

Tree of Voluntary Service, by Miss M. Chisholm, President, Melbourne Soroptimists' Club.  
Tree of Entertainment, by Mr. John Ford, Chief Announcer, 3KZ.

Father Tucker initiated the Carrum Downs Settlement because he felt aged people should still have the interest of responsible citizenship.

He had no capital behind him, but, as he always insists, with the help of God and

the people of God, he secured 40 acres of country at Carrum Downs, 25 miles from Melbourne.

What was once a sandy bush waste is now a self-respecting, carefully-developed garden community of very thankful happy old people, who are unable to cope with the hustle of modern life, but who are well versed in the art of citizenship.

They live in some fifty cottages and flats.

Eighty per cent. of the population are age pensioners.

Some run their homes independently, others use a community dining-room.

They have a chapel for worship; they are served by a very efficient cottage hospital.

Father Tucker plans that the Community Centre will consist of a hall to seat 200 people, to be used for lectures, meetings, film and stage shows.

There will be a sanctuary at one end so that the hall can be used for congregations which are too large for the existing chapel.

A handicrafts room is to be the headquarters of "Carrum Downs Industries" for growing produce and making goods for sale to assist in financing community projects.

A library, a shop and a cafeteria are to be included.



The new Church Army mission van which is now being used for work in Tasmania. (The van was described in our issue of March 12.)

## OBITUARY

### THE VENERABLE S. R. M. GILL

We record with regret the death on March 26, in England, of Archdeacon S. R. M. Gill.

Stephen Romney Gill was one of the great missionaries of the Anglican Communion. The whole of his missionary career was served in the Diocese of New Guinea, covering a period of 44 years.

Trained at Burgh Missionary College in England, and afterwards taking a medical course at Livingstone College, London, he went to New Guinea as a layman in 1909, and was ordained in 1911. He was the first Bishop of New Guinea—Montague Stone-Wigg, being priested a year or two later. The Bishop of New Guinea writes:

"For 11 years, from 1911-22 he was priest in charge of Boianai where he laid foundations upon which the life of the Church has been built up in the years that have followed."

"He was Vicar-General between the episcopate of Bishop Sharpe and Bishop Newton."

"He then pioneered the Mamba district where nothing

(Continued on page 12)

## ROYALTY "HAS SET AN EXAMPLE IN DUTY" ARCHBISHOP OF PERTH PREACHES ON GOTHIC

FROM OUR OWN CORRESPONDENT

Perth, March 29

The example of the British sovereigns had set an example of moral integrity, service and regularity of worship which had gone far to maintain the Christian way of life in an age of religious apathy, the Archbishop of Perth said in a sermon preached before the Queen last Sunday.

At the request of the Queen, the archbishop conducted morning service on the Royal yacht Gothic. Because of the polo precautions, the Queen did not attend the special service in St. George's Cathedral, Perth, which had been part of the original Royal Tour programme.

Archbishop Moline preached on the text: "Thou, O God, sentest a gracious rain upon thine inheritance; and refreshed it when it was weary," from the 68th Psalm.

He said that the Church faced a supernatural task in this land. The responsibility had been laid upon it to build a Christian nation here, in which all that was best in the British tradition would be preserved and invigorated by the life of a young country.

"It would be very easy in view of the rapid growth of our population, drawn from many different cultures and traditions, and the increasing pressure of materialism—it would be very easy for us to drift from the old moorings and to forget the faith on which our national greatness has been founded," he said.

"You know, and I know, that to achieve our purpose we must secure for the Christian Faith and worship its place of honour in the life of the community."

"With that thought in mind, we as Christians in this State have special cause to thank God for the Royal visit to our shores."

"In particular, there are two causes for which we should give thanks to-day. "First, this Royal visit to a distant part of the Empire reminds us that we have a place in that long history of our race, in which time and again God's providence has been proved, watching over us, guiding us, correcting, delivering, restoring us for the work committed to us—the work of leading the nations in ways of truth and freedom, refreshing us when we are weary."

"Second, it reminds us of good things which we are too prone to forget. Kings are not always saints; but for many years we have had cause to give thanks for our Royal family. Our sovereigns have set us an example of moral integrity, of service and devotion to duty, of high standards in home and family life, and regularity in prayer and worship, which has gone far to maintain the Christian way of life in an age of religious apathy."

"Therefore, with peculiar significance we repeat the words of the Psalmist, 'Thou, O God, sentest a gracious rain upon thine inheritance, and refreshed it when it was weary.'"

## FACT AND FANCY

Pagan, democratic Australia, like pagan, democratic England and America, is all set for Easter. Just note the commercial anticipation of this most solemn part of the Christian year in the retail stores. Eggs, rabbits, tinsel and all.

It's the same with all Church festivals. Commercialised Christmas, for example. The only reason that Mothering Sunday doesn't "get across" is that, unlike that abomination of the barbarian Americans, "Mother's Day," it hasn't got a good commercial slant to it. But just wait until some up-and-coming manufacturer realises what a gold mine there is in real, live Simnel Cake.

Is this a record? I see elsewhere on this page a donation to our office building fund from the Reverend S. O. Seward, a retired priest living in Melbourne. He has been a subscriber to the "Church Standard" and then THE ANGLICAN, since before the "Church Standard" was launched by Bishop Stone-Wigg way back in 1911. What's more, the circulation department tells me, he has paid his subscription regularly and on time all those years.

The oddest bit of bad taste: "Auction Sale. This Sunday, April 4. Commencing at 12 noon. Listen . . . and hear the fun come fast and furious as listeners bid for the most remarkable assortment of goods ever gathered together in one good cause. Among many fascinating items are: An ash tray from the Royal train . . . set of shark's teeth . . . set of shoes worn by 'Blue Ocean' winner . . . at Randwick."

The above was an advertisement by a Sydney radio station in a Sydney newspaper last week. The auction was in aid of—believe it or not—the Westminster Abbey Appeal!

Help for our free fund for missionaries, aged clergy and widows continues to come in. You have no idea how cheering it is to us all in this office to see charity in action like this. Here is the tally to date:—

|                                |          |
|--------------------------------|----------|
| Amount previously acknowledged | £27 10 0 |
| Miss Helen Cole                | 1 10 0   |
| The Reverend M. de B. Griffith | 1 10 0   |
| Mrs. E. Blackwood              | 1 0 0    |
| Mr. B. E. Burnett              | 2 0 0    |
| D. R. Egan                     | 10 0     |
| Anonymous, Wilfrid             | 1 10 0   |
| The Reverend S. T. Bartlett    | 1 10 0   |
| Anonymous, St. Kilda           | 1 0 0    |
| The Reverend D. W. Brockhoff   | 1 10 0   |
| Mr. Stanley H. Rae             | 1 10 0   |
| Miss W. Farr                   | 1 10 0   |
| Anonymous, Trundle             | 5 0      |
| Miss V. Roberts                | 8 0      |
| TOTAL                          | £43 3 0  |

## DONATIONS

We acknowledge with deep gratitude the following donations towards the cost of our new offices. It is now proposed to close this list when the sum reaches £750, which will represent half the total cost involved.

|                           |           |
|---------------------------|-----------|
| Previously acknowledged   | £682 11 4 |
| Mr. Norman Hall           | 1 10 0    |
| Mr. R. M. Lomax           | 2 0 0     |
| Mr. J. G. McLeay          | 9 6       |
| Mr. Jack Lishold          | 2 0 0     |
| Mr. R. J. Yeomans         | 1 10 0    |
| Miss H. Barrett           | 5 0       |
| "Anglo Catholic"          | 1 0 0     |
| Melbourne                 | 1 10 0    |
| Mrs. T. A. Loxton         | 1 10 0    |
| Miss O. C. Clayton        | 10 0      |
| Captain J. Flint          | 10 0      |
| Mr. J. D. Jack            | 10 0      |
| The Reverend S. O. Seward | 11 6      |
| Mr. T. H. Phillips        | 1 10 0    |
| Miss N. E. North          | 1 12 6    |
| TOTAL                     | £697 1 6  |

DO YOU WANT TO BUY OR SELL ANYTHING?

Why not advertise it in the Classified section of

THE ANGLICAN?

See rates on page 12.

## VETERAN BISHOP CELEBRATES HIS 25th ANNIVERSARY TO-DAY

FROM OUR SPECIAL CORRESPONDENT

Friday, April 9, will be the 25th anniversary of the consecration of the Right Reverend John Frewer as Bishop of North-West Australia.

He was consecrated in St. George's Cathedral, Perth on April 9, 1929, by the then Bishop of Bunbury, the late the Right Reverend C. Wilson; the then Bishop of Kalgoorlie, the Right Reverend W. E. Elsey; and the then Bishop of Adelaide, the Right Reverend A. N. Thomas. Bishops Elsey and Thomas are both now retired.

Bishop Frewer was enthroned in the Church of the Annunciation, the pro-cathedral of the diocese, in Broome, W.A., on April 28, 1929.

An Englishman, Bishop Frewer came to Australia in 1912 and served continuously in the Diocese of Bunbury until he became Bishop of North-West Australia.

When this diocese was created in 1911 its first bishop, the late the Right Reverend G. Trower, had an area of some 500,000 square miles to administer. In 1931, two years after Bishop Frewer's consecration, an extra 100,000 square miles was added to the southern part of the diocese.

North-West Australia is still regarded as a missionary diocese, for there have never been enough benefited clergy to constitute a synod.

There has been only one ordination held within the diocese. It took place at Christ Church, Geraldton, when the

Geraldton, W.A., April 2

Reverend L. P. G. Smith was ordained to the priesthood on February, 1943. He had been made a deacon in the same church in November, 1941.

Only one Australian bishop has been a diocesan in the same diocese for a greater length of time than Bishop Frewer. He is the Bishop of Willochra, the Right Reverend Richard Thomas, who was consecrated on April 6, 1926.

Three other diocesan bishops

have been such for a longer time; but not in their present dioceses. They are the Archbishop of Sydney, the Most Reverend H. W. K. Mowll, who was translated from Western China; the Archbishop of Brisbane, the Most Reverend R. C. Halse, who was translated from Riverina; and the Bishop of Bathurst, the Right Reverend A. L. Wyde, who had been bishop coadjutor in the same diocese.

## AUSTRALIAN MISSIONARIES FOR NORTH BORNEO WORK

FROM A SPECIAL CORRESPONDENT

The first members of the new C.M.S. Mission in Borneo, the Reverend Walter Newmarch and Mrs. Newmarch, of Sydney, are due to begin work next month at Tawau, on the south-east coast of British North Borneo.

The decision to accept the invitation of the Bishop of Borneo, the Right Reverend Nigel Cornwall, was made after lengthy discussion as to the place and nature of the work.

The suggestion first arose when the Primate of Australia, the Most Reverend H. W. K. Mowll, returned from his tour of South-East Asia, and presented the two Anglican missionary societies with prospec-

tive spheres of new work in that area.

Late last year the Federal Secretary of the C.M.S., Canon R. J. Hewett, accompanied by Mr. Newmarch, travelled to Borneo to meet the bishop and to discuss with him the possibility of a C.M.S. work.

After discussion and negotiations, the society accepted that bishop's invitation to send missionaries to Tawau.

(Continued on page 12)



## CHRISTIAN FAITH IN THE UNIVERSITY

### DR. ARNOTT ON FREEDOM AND TRUTH

FROM OUR OWN CORRESPONDENT

Canberra, March 30

"No modern university can be trusted with its immense privileges and resources unless there is proper opportunity for the Christian faith to be taught to those who desire to learn it," said the Warden of S. Paul's College within the University of Sydney, Dr. Felix Arnott, at a service to mark the opening of the academic year at the Church of S. Andrew, Canberra, on March 28.

The service was attended by members of the Australian Student Christian Movement.

Taking as his text "You shall know the truth and the truth shall make you free," Dr. Arnott said Lord Acton declared that the universal theme of history was the winning of freedom, and a passion for freedom had united men down the ages.

They had been prepared to pay the highest price to gain it, but freedom itself could easily become tyranny, as a study of the history of revolutions revealed.

"True freedom is achieved only by those who have understood the nature of Christian truth."

"The word 'truth' in the Bible does not mean impersonal fact but rather a personal revelation of the nature of reality."

"Truth is linked with such words as faithfulness and trustworthiness and our text is not intended to be a motto for the scientist or the philosopher; but truth is revealed as that which God has made known of himself in Jesus, and freedom is not a general freedom of thought or conscience, but freedom in the moral and religious sense of freedom from sin."

"We must, of course, use all the faculties and talents that God has given us in our search for Him."

#### AVAILABLE TO ALL

"The scientist, philosopher and artist can all help us to know more of Him who is perfect truth, goodness and beauty, but truth itself is a revelation of God's love which the stupid person has as great a chance of receiving as the professor."

"It is often said that the seeker after truth must be unhampered by any consideration of the pleasant or painful consequences of his discoveries."

"But if truth links us with God and our fellow men, we must sometimes pause at the possibilities of destruction

which may follow our researches in atomic physics."

"Even in the social sciences wrong theories can prove disastrous, as the influence of Machiavelli's 'Prince' or Adam Smith's 'Wealth of Nations' well illustrates."

"This whole conception of truth and freedom is particularly important for the world of the university. Totalitarianism and the academic life go ill together."

"We praise the pioneers in religion, science and the social studies who, having caught a vision of truth, have willingly suffered for it. But we must also grasp the fact that the same law must hold if truth is to prevail in the ordinary spheres of human life."

"There, too, a price must be paid if the evil effects of propaganda are to be eradicated from the body politic."

#### FUTURE LEADERS

Dr. Arnott said: "In Canberra, of all places, it is essential that the universities should concern themselves with public life and train future leaders in politics, diplomatic services, in the Press and the Arts."

"It is so fatally easy for honest men to turn in disgust from the atmosphere of falsehood and pride, from the bitter competition that is prevalent in the arts, but the way of escape brings us dangerously near Pilate's frivolous world of scepticism as he shrugged his shoulders and said, 'What is truth?' and tossed Christ to his enemies."

"If the Canberra universities are to discharge their functions, they should cover the whole range of human interests."

"Our National University must in the future acquire schools of literature, the fine arts, pure history, and even theology, so that freedom and truth may be safeguarded and scientists, philosophers, artists and theologians meet together on the highest level."

## WANGARATTA M.U. RALLY

### 400 WOMEN ATTEND

FROM A SPECIAL CORRESPONDENT

Wangaratta, April 2

More than 400 women who attended the Diocesan Women's Rally in Wangaratta on March 25 learned that there are now over 600,000 members of the Mothers' Union throughout the world.

The trip to Wangaratta was made by women from Holbrook, Dookie, Nagambie, Benalla, Wodonga, Euroa, Avenel, Seymour, Rutherglen, Tallangatta, Yarrowonga, Shepparton and Violet Town.

The rally began with the service of Holy Communion in Holy Trinity Cathedral which was packed for the occasion.

The Bishop of Wangaratta, the Right Reverend T. M. Armour in cope and mitre was preceded by the Reverend F. C. Moyle of Benalla, who acted as his chaplain for the service.

Canon P. H. Dicker of Wangaratta celebrated Holy Communion assisted by the Reverend G. Gilbert and the Reverend S. Goldsworthy.

Captain Pierce of the Church Army was the server while the Reverend G. Edwards presided at the organ.

The bishop took for his text the words from the Magnificat "My Soul Doth Magnify the Lord."

He welcomed the women to the rally on the important and fitting day of Lady Day and asked them to dedicate their lives and homes afresh for God's Glory as the Blessed Virgin Mary had done.

After a basket lunch in the cathedral grounds the women were addressed by Mrs. J. C. Dunbar, who is the Sydney Diocesan Secretary and Literature Secretary for the State.

Mrs. Dunbar told the women the first object of the Mothers' Union was to uphold the sanctity of marriage.

Second most important thing was for the mothers to help the husbands train the children, said Mrs. Dunbar, adding that she did not believe that husbands should be let out of the responsibility of bringing up children.

Dealing with the organisation of the Mothers' Union Mrs. Dunbar told the gathering that the movement started in 1876 in order to bring women in a small parish together.

There were now more than 600,000 members, she said. The Mothers' Union made no drive for members—the need was there and the union tried to fulfil it.

Mrs. T. M. Armour who presided, thanked Mrs. Dunbar and spoke appreciatively of those who had worked to make the rally a success.

## NEW CHURCH FOR ADAMSTOWN

FROM OUR OWN CORRESPONDENT

Newcastle, April 5

Work has started on the first portion of the new Church of S. Stephen, Adamstown, N.S.W.

This will be a brick sanctuary, 27 feet wide by 21 feet deep. The sanctuary will be added on to the existing church.

Portion of the old building, which is now the sanctuary, will be reconstructed into a new chancel, and the nave will be lengthened by another 12 feet.

Eventually the present church will be replaced by a completely new building.

The cost of the sanctuary will be between £5,000 and £6,000. It will be completed in August.

The Bishop of Newcastle will lay the foundation stone on May 30.

## MEMORIALS TO FORMER VICAR

### WINDOW, LAMP AND CHAIR

FROM A SPECIAL CORRESPONDENT

Melbourne, April 5

Memorials to the late the Reverend Josiah Tyssen, Vicar of S. George's, Malvern, for 31 years, were dedicated on Sunday, March 14, by the Archbishop of Melbourne.

His Grace was assisted by the Very Reverend Roscoe Wilson and Canon George Thomas.

The congregation which filled the church was a very representative one, including past and present parishioners of S. George's, Holy Trinity, Maldon, and friends, both clergy and laity, from all parts of Victoria.

One life-long friend flew from Sydney especially for the service.

The archbishop spoke of Mr. Tyssen's faithful labours and his inspiring example.

The memorial, a two-light, stained glass window, representing the Pacific window in the scheme Mr. Tyssen inaugurated, "From Nazareth to the Pacific", depicts Bishop Paterson, of Melanesia, and Albert McLaren and Copland King, of New Guinea.

Beneath the windows is a tablet bearing the coat of arms of the late vicar, and these words:

"In grateful remembrance of Josiah Tyssen, M.A., Priest, vicar of this parish 1916-1949. Obit. 21st December, 1951. A spiritual leader and a generous friend."

The other memorials are a sanctuary lamp and a bishop's chair.

## AUSTRALIAN PRIEST FOR ENGLAND

FROM OUR OWN CORRESPONDENT

Perth, April 3

Canon C. W. Norwood, formerly Rector of S. Luke's, Mosmans, W.A., has been appointed Vicar of Sutton Valence with East Sutton, near Maidstone, in Kent.

He was presented to the parish by the Archbishop of Canterbury, in whose gift the living is.

The archbishop will institute him to the living on Friday, April 23, S. George's Day.

Canon Norwood will also be chaplain of a big Borstal institution for girls, situated in the East Sutton parish, at the former Manor House, called East Sutton Park.

There are two distinct parishes and two churches—S. Mary's, Sutton Valence, and S.S. Peter and Paul, East Sutton.

The latter church is an architectural gem, of the 12th century, in beautiful condition. Sutton Valence church is restored, but is very pleasing.

From the Sutton Valence church and from the vicarage there is a view uninterrupted for about 16 miles or more, over the whole Weald of Kent, towards Hastings. It is in the centre of the fruit-growing country.

## NEW CHAPLAIN FOR PORT MELBOURNE

FROM A SPECIAL CORRESPONDENT

Melbourne, April 2

The Reverend J. Forster has resigned from the Victoria Missions to Seamen, where, for the past four years, he has been in charge of the Port Melbourne branch club.

At the beginning of May he will be succeeded by the Reverend C. J. Eldridge-Doyle, at present Vicar of Quirindi, in the Diocese of Armidale.

During the war Mr. Doyle was in the A.I.F. for 5½ years and became senior chaplain of the 7th Division.

He saw service in the Western Desert and later in Syria, subsequently taking part in the campaign over the Kokoda Trail.

## BALLOONS & STREAMERS



## CARVED CHURCH FURNITURE

Designs and Estimates Available on Request.

Altars, Reredos, Pulpits, Lecterns, Pews, etc.

## ERNEST MILLS & SONS PTY. LTD.

108 HARRINGTON STREET, SYDNEY — BU 1849

## JAMIESON, FAUSSET and BROWN BIBLE COMMENTARY

Excellent one-volume Commentary, combining brilliant scholarship and extremely sound evangelical teaching.

A volume which does not demand but commands high esteem.

PRICE 87/6 (90/6)

## KESWICK BOOK DEPOT

Melbourne, Geelong, Ballarat, Hobart, Newcastle.

## CHURCH AND SCHOOL FURNITURE

Old Established Furniture Factory

We Shall Be Pleased to Quote For—

Seats, School Desks, Pews, and Altars, also Rectory Furniture

## LONGHURST KINDRED PTY. LTD.

1-11 MOUNTAIN STREET

MA2301, MA2377

BROADWAY, SYDNEY

## VACANCIES

### ANCIENT TIMES EXHIBITIONS

#### The Australian Institute of Archaeology

It is the intention of the Australian Institute of Archaeology, in view of an expanding programme in Australia, to make a number of appointments during the next twelve months. Details are as follows:

#### FOR IMMEDIATE APPOINTMENT AT MELBOURNE

- (1) AN ORGANISER AND LECTURER for Youth Work in conjunction with Ancient Times Exhibitions at afternoon and evening meetings—week days, Saturdays and Sundays.
- (2) AN ASSISTANT ORGANISER AND LECTURER, for exhibitions in morning and afternoon work of Colleges, Technical, and State Schools—at our city address.

#### OPEN FOR TWELVE MONTHS

Men will be required who have some academic standing, and who have specialised knowledge in Hebrew and/or Greek. These appointments are intended to lead to a thorough specialised training in BIBLICAL ARCHAEOLOGY. These latter appointments are in the nature of travelling scholarships.

The applicants may be expected to do about two years' study in Great Britain, as well as gain some experience in Field Archaeology.

After training, successful applicants may be required to direct the programme of the Institute at Interstate centres in Australia.

Applications, which will be treated confidentially, for any of these positions, are invited in writing to—

THE PRESIDENT, Australian Institute of Archaeology,  
174 Collins St., Melbourne.



## C.E.M.S. MASS RALLY IN NORTH OF ENGLAND

ANGLICAN NEWS SERVICE

London, March 26

The Bishop of London addressed 600 members of the C.E.M.S. at a mass rally on "Christ the Hope of the World," in Halifax on March 23.

The bishop, who is chairman of the C.E.M.S., reported much encouraging growth and progress of the society throughout the kingdom.

"New branches, or the revival of former branches, continue to average a hundred a year," he said.

"This average has been maintained over the past eight years.

"Parish priests throughout the land write continually of the value and effectiveness of an active branch of the C.E.M.S. in their parish."

In his address, which was loudly cheered, the bishop said:

"If we are to march forward in a movement which will build up the Kingdom of Heaven, we have to work not merely within the Church, but for the whole of society.

"It is not enough to attend church regularly and be a decent citizen."

"The inspiration of Christ must be carried into every home and into our daily work."

"It is there that Christ, as the hope of the world, can best be illustrated."

### NO DESTINATION

"Thousands of people are on their journey through life to-day, having surrounded themselves with all the supposed prerequisites for their physical comfort," continued the bishop. "But they have made no attempt to discover the destination towards which they are travelling."

"The malaise of modern society is the lack of a sense of the real purpose of life."

"People, in their thousands, cannot see any meaning in their existence."

"They do not know why they are here; they do not find any reason for trying to be good."

"They do not see any point in work, except to get money to feed and clothe themselves and obtain amusement."

"They have no answer about the purpose of life."

"This difficulty is shared by many scientists and intellectuals. Christians are often criticised for their concern with the next world, instead of this one."

"But unless this world is considered as an entrance to an even better world, it makes

## NEW PROVINCE IN CENTRAL AFRICA

CHURCH INFORMATION SERVICE

London, March 28

The new Province of Central Africa will be inaugurated at the Cathedral of St. Mary and All Saints in Salisbury, Southern Rhodesia, on Sunday, May 8, 1955.

The service of inauguration will take place in the morning, when the Archbishop of Canterbury will be the celebrant, and the Archbishop of Cape Town, the Most Reverend G. H. Clayton, will preach.

During the service the Archbishop of Canterbury will relinquish all metropolitan jurisdiction over the dioceses of Nyasaland and Northern Rhodesia and the Archbishop of Cape Town will relinquish his jurisdiction over the dioceses of Matabeleland and Mashonaland.

Later in the day the bishops of the four Central African dioceses will meet to elect the first archbishop of the new province from their own number. At the evening service the archbishop will be presented to the congregation. At this service the preacher will be the Archbishop of Canterbury.

The participation of both visiting archbishops in the ceremonies will symbolise the fact that the southern dioceses of the province formed part of the Church of the Province of South Africa, whilst those of Northern Rhodesia and Nyasaland were missionary dioceses under the jurisdiction of Canterbury. On May 9, 1955, the first provincial synod of the new province will be opened, and will be attended by the visiting archbishops.

The Archbishop of Canterbury is paying his first official visit to South Africa in order to take part in the inauguration of the new province.

## EVANSTON IN MANY TONGUES

### THEMES, PLANS FOR ASSEMBLY

OCUMENICAL PRESS SERVICE

Geneva, March 26

The Evanston Assembly has already produced an imposing array of publications in many languages, and many more are expected.

Some of the preliminary study documents have found exceptionally wide dissemination.

The Introductory Leaflets on the six subsidiary topics (1952) have been issued in more than 100,000 copies in English, French and German, and further in Danish, Dutch, Greek, Indian languages, Italian, Japanese, Spanish.

An official study-guide to the Evanston subjects, "Together to be His Witnesses", written by R. D. Hyslop for the World Council Study Department (1953), has also appeared in German, Dutch, Greek, Japanese and French editions, and others are envisaged.

Another pamphlet, "Christ—The Hope of the World" (1953), describes the general plans for the Assembly. The publications in English, French and German are obtainable from the World Council offices in Geneva, London and New York.

Other Assembly publications now being prepared include "The First Six Years" and a series of popular pamphlets on various aspects of the World Council's programme.

In East Asia, the study preparations for Evanston have resulted in two notable contributions: "Christ—The Hope of Asia" (Christian Literature Society, Madras, 1953), and "Christ and the Asian Revolution," a symposium edited by Dr. Rajah B. Manikam (to appear in the autumn of 1954).

### WELSH INFLUENCE GETS RESULTS

ANGLICAN NEWS SERVICE

London, April 5

A Welsh vicar, the Reverend Roger Hughes, Bryneglwys, Rural Dean of Edeynion, in the Diocese of St. Asaph, has recently made a name for himself in an unusual way.

For many months, an American radio station situated in Germany has been seriously interfering with the reception of the B.B.C.'s Welsh Home Service.

Protests were made, but still the interference remained, sometimes completely obliterating the Welsh programme.

Mr. Hughes wrote to the Secretary of Yale University asking for his good offices and those of the University to remove the interference.

He explained that he was writing to Yale because of the connection between the famous university and Wales.

Elina Yale, the founder, originally came from Llanarmon-yn-Ial, near Wrexham.

Within three weeks, the frequency of the American station was changed and the Welsh Home Service again became audible.

### BISHOP ON S. AFRICAN NATIVE POLICY

ANGLICAN NEWS SERVICE

London, March 26

The Bishop of Johannesburg, the Right Reverend Ambrose Reeves, addressing students of the Anglican society at Witwatersrand University, said that recent legislation in South Africa was fast producing a climate in which it was difficult for Natives to grow into responsible human beings.

It was essential that the Church should indicate what was vital in the primary basic needs of any human being, of whatever race or colour.

The Church was bound to go much farther than Native housing. It was time to liquidate the heresy that the Church was concerned only with one department of life.

## OCUMENICAL HISTORY

### PUBLICATION IN LONDON

OCUMENICAL PRESS SERVICE

Geneva, March 26

The publication of the "History of the Oecumenical Movement" 1517-1948 was celebrated in London on March 16, with a Press Conference attended by the Joint-Editors, Miss Ruth Rouse and Bishop Stephen S. Neill, and presided over by the Bishop of London, Dr. J. W. C. Wand.

Dr. Wand, who read a message from the Archbishop of Canterbury praising the book's scale, character and comprehensiveness, said, "Many of us feel that the Oecumenical Movement is the most significant movement of to-day." He warmly commended the new work.

Bishop Neill gave a brief outline of the book's content and background. "One thing stands out," he said, "there has never been a time when Christians have not been concerned with unity."

The history of the movement towards the unity of the Church falls into three parts. The first, which is only briefly summarised in this book, ends at the Reformation.

The second—the story of numerous but unco-ordinated attempts to bring the Churches together—begins at the Reformation and continues to the year 1910.

In that year the World Missionary Conference at Edinburgh in effect began the modern oecumenical movement. This period finds its consummation in the First Assembly of the World Council of Churches at Amsterdam in 1948.

The book has been written by fifteen scholars, drawn from eight nations and seven confessions, chosen for their specialised knowledge of the subjects on which they have written.

The "History of the Oecumenical Movement" has been published in Britain and the United States.

The publisher of the British edition is the Society for the Propagation of Christian Knowledge (price 32/6).

### HOUSING ESTATES ARE A PROBLEM

ANGLICAN NEWS SERVICE

London, March 26

The Archbishop of Canterbury said, on Saturday, that the new housing estates were creating rather than solving a problem.

The archbishop was speaking at the dedication of the first permanent church hall at New Addington, a large Croydon housing estate with a population of fifteen thousand.

In one new housing area in Kent there was not a single place where anybody could work for a living; people had to go into the nearest town for work.

At New Addington there were fifteen thousand people with nothing to do.

If they wanted to do anything they had to go to Croydon, some miles away.

"Men and women ought to live and work together in a community."

"If they cannot do this, their life is cut into two."

### "ACOUSTIC POTS"

ANGLICAN NEWS SERVICE

London, March 30

When installing heating apparatus in the choir of St. George's Chapel, Windsor, last year workmen found two jars of fine red pottery, one underneath the boards and joist of the minor canon's stall on the south side and the other a short distance away in the same row of stalls.

They are "acoustic pots" similar to those incorporated in the walls of some churches both in this country and on the Continent in the belief that they improved audibility.

## THE POOR AND HOMELESS

### ABBE PIERRE'S MISSION

ANGLICAN NEWS SERVICE

London, March 31

The Abbe Pierre, the French priest whose work for the poor and homeless in and around Paris has become well known outside France, came yesterday to tell London more about his mission.

He was a speaker last night at a public meeting organised by the Parliamentary Association for World Government—for, as he told the Press earlier in the evening, his work knows no frontiers.

The Abbe, a slightly built, bearded man of 41, spoke in French, emphasising a point here and there—"this facade of official satisfaction with conditions," for example—and there was no doubting the grave sincerity of his replies.

When he was asked whether his work would continue, he spoke for nearly 10 minutes without stopping.

"Our work is universal and infinite," he said, "because human suffering goes on everywhere... and the source of political problems of the world is the same everywhere: people are hungry and homeless, sick and in need of teaching."

"Our job is to try to make known these needs, not keep them stuffed away in a corner."

"It is a job for friars in the old sense of the word, and in order to carry it out we must share the conditions of the people we are helping."

"Modern society in every country, including Soviet Russia, lacks a vital link."

"You have officials, Government authorities, and churchmen, but they all look at the plight of the poor from the outside. The poor suffer on the inside."

### BISHOP ON CLUBS' POOLS

ANGLICAN NEWS SERVICE

London, April 1

The running of small football pools and lotteries by private concerns in need of financial aid was, said the Bishop of Wilkesden yesterday, causing concern to the Churches' Committee on Gambling, of which he is president.

Speaking at a meeting in London arranged by the committee, the bishop described it as a problem to be approached with a good deal of sympathy, for he himself knew of athletic and social institutions which because of inability to meet their financial obligations were facing the possibility of having to shut down.

It was nevertheless regrettable that so many of them found that the only remedy lay in promoting pools, mainly on football.

On a long view they were defeating their own objects, for in raising money by these unworthy expedients they introduced a most undesirable element in our society to be relieved of financial burdens.

Mr. B. Seebom Rowntree said that the development of football pools had, he feared, been encouraged by the findings of the recent Royal Commission, which in his way of thinking took an erroneous and altogether too lenient view of the social evils springing from gambling.

Football pools had reached such proportions that coupons were now being filled in in 1 out of every 12 homes in the United Kingdom.

### QUEBEC ANNIVERSARY

CHURCH INFORMATION SERVICE

London, March 29

The Bishop of London is to be the preacher in Quebec Cathedral at the service on August 1, observing the 150th anniversary of the cathedral.

The first Anglican clergy to serve in Quebec City after it became a British possession, in 1759, were under the then Bishop of London.

## UPROOTING THE TARES

### McCARTHYISM CONDEMNED

U.S. DEANS APPEAL

TO PEOPLE

THE "LIVING CHURCH" SERVICE

Milwaukee, April 4

Two cathedral deans appealed to the American people on March 21 to depend upon democracy and the finger of God, rather than Senator McCarthy, to cast out the devils of society.

The deans, the Very Reverend James A. Pike, of the Cathedral of St. John the Divine, New York City, and the Very Reverend Francis B. Sayre, Jr., of Washington Cathedral, Washington, D.C., spoke from each other's pulpits.

"The basis of our unity has not been agreement on ideas or objectives but method," said Dean Pike at the Washington Cathedral.

"A typical citizen reaction to McCarthyism is 'His aims are good, though his methods are bad.'"

But that says enough to call for a change. Bad methods—when people are hurt thereby—are bad, whatever the aim.

Evil is evil. And for that very reason, up to now, democracy has concerned itself with method.

Democracy is a method... it means respect for truth, respect for persons.

### COMMUNIST WEEDS

"Granting that a few communists have been discovered by a committee with un-American methods, the question still remains, is it worth it?"

"Our Lord warns us that in trying to uproot the tares we may destroy the wheat."

"Let us by all means seek to pull out the communist weeds, by orderly congressional, executive, and judicial action; but not in such a way as to rip up, trample down and abort the fruitfulness of the good growth—by which I refer to the loyal contribution of the vast majority of our public servants, educators, and clergy now and up to now...."

"We as the people could not be blamed for this incubus if we had no chance to change things. But we do—and hence we are responsible."

Preaching in the Cathedral of St. John the Divine, New York City, Dean Sayre said:

"Goliath would have had an easy time if he had been up against a David of many stones but no aim at all."

"There is a devilish indecision about any society that will permit a malicious impostor like McCarthy to caper out front while the main army stands idly by."

"There are not many to-day who do not believe in devils. That isn't the question. The problem is how to get rid of them."

### DEVIL'S CLOAK

"Communism is obviously one of the devil's cloaks. Christians have known this all along. How could any of us help but recognise the challenge to God in this modern Marxist power of Babel?"

"So great is God's mercy beyond even righteousness. His will is compassion. His judgement is patience."

"Diametrically opposite is the method of Senator McCarthy. If there are a few innocent who suffer, he has said it is for the common good."

"For the sake of 10 guilty ones he will damn an army. For the sake of 20 he is willing to wreck a whole administration."

"For the sake of 30 or 40 or 50 he will divide a nation right down to its democratic roots. So hasty is his judgement! So tenuous his mercy!"

"Really we are all to blame for Senator McCarthy in that when we stop relying on the finger of God by which to cast devils out, the way is open for charlatans to step in...."

"Thus a house divided against itself becomes a fertile field for communism to flourish."

### OVER 400 DELEGATES FOR MINNEAPOLIS

ANGLICAN NEWS SERVICE

London, April 5

More than four hundred delegates, representing dioceses in widely scattered parts of the world, have already stated that they will attend the Anglican Congress in Minneapolis from August 4 to August 13.

Of these, two hundred and nineteen are bishops, priests and lay men and women from outside the United States.

They come from such distant places as Hongkong, Burma, Zanzibar, Tasmania, West Africa, Japan, Australia and South Africa.

So far, the Province of Canterbury alone is sending sixty-one delegates.

The Church of India, Pakistan, Burma and Ceylon will be represented by at least sixteen delegates, including its Metropolitan, the Most Reverend rabindro Nath Mukerjee.

There will be over two hundred delegates from the United States.

Each of the three hundred and twenty-five dioceses of the Anglican Communion has been invited to send three official delegates—one bishop, one priest, and one lay person.

The total attendance at the Anglican Congress will be fairly evenly divided among these three categories.



# THE ANGLICAN

Incorporating The Church Standard

FRIDAY APRIL 9 1954

## A ROYAL PROCESSION

The first Palm Sunday was a clear and unequivocal declaration by Christ of His messiahship. When He sent His disciples into a neighbouring village to secure a donkey, the common beast of burden yet the foretold bearer of a king, and rode through ranks of shouting pilgrims into Jerusalem He was dramatically asserting His kingship.

The acclamations of the jubilant crowds, the excitement of the disciples, the slow, majestic procession passing over cloaks hastily thrown on the dusty road, and the waving of palm branches plucked from nearby trees bore all the marks of a royal progress.

Our Lord obviously meant it to be a royal procession. There was nothing haphazard about the planning of this strange event.

The owner of the little donkey appears to have been forewarned and given some kind of password; the place, the capital city of Israel and the centre of Jewish religious and political hopes, was carefully chosen; and the time, the Passover Festival, with its great gathering of pilgrims, was selected with scrupulous regard to dramatic possibilities. The Messiah declared Himself.

It is worthwhile considering what this declaration meant to the pilgrims who so exuberantly acclaimed Christ. They, like all true Jewish patriots, had been brought up on the hopes of Israel; hopes which centred in the conception of a national saviour.

The nation had had more than one master, and only at rare intervals had it enjoyed independence. With the passage of time the conviction deepened that there would be a great political upheaval which would reverse the position, and ultimately leave Israel not only master of its own fate but the dominating power of the world.

A few, apparently a mere handful, preferred a more spiritualised version of deliverance. But the great mass of the nation looked forward in desperate hope to divine deliverance through God's Anointed One.

The Messiah would come, overthrow the nation's enemies and accomplish a victory greater than that of Judas Maccabaeus.

It is plain from the Gospel records that our Lord did not share these views. His conception of the Kingdom, though we may rightly deduce its social and political implications, had comparatively little of the material and none of the military in it.

He was no mere nationalist. Rather He had before Him the conception of a spiritual Kingdom, in which the Will of God was the supreme, dominant and unchallenged factor in all human affairs. And He knew that this Kingdom could only come through the way of the Cross.

What, then, was the purpose of the first Palm Sunday? Why plan a drama of obvious national significance yet one so obviously differing in motif from the conception of the Messiah held by the populace, or even the disciples themselves?

The answer is found in the provocative nature of the royal procession into Jerusalem. It aroused the age-old Messianic hope and at the same time met and answered the question: What manner of Messiah? Both disciples and people had to learn that our Lord had not come to claim a throne but to suffer, and in suffering fulfil His appointed mission and triumph over sin and death.

Deliberately He chose to challenge both the nation and His opponents, and, we may add, teach His disciples. The Messiah began His triumphal entry into the capital city of His nation with full knowledge that the Kingdom of God would be won by a Cross, and that the only crown He would ever wear would be one of ignominy and shame.

It is still difficult for those who visualise the sovereignty of God as the rule of power, and His glory as the glory of dominion, to think of Divinity in terms of suffering Love and self-imposed humiliation.

The world, and sometimes the Church, dreams of a Messiah who will conveniently effect His purposes by superhuman power, or overthrow His enemies with the hosts of heaven.

Palm Sunday provides a salutary lesson—and one still hard to learn—in the power of love, not of might, to defeat the forces of evil and open the way to life.

## Example of a Pioneer

ARCHDEACON S. R. M. GILL, a notice of whose death is published elsewhere in this issue, was indeed what THE BISHOP OF NEW GUINEA has termed him, "one of the great missionaries of the Anglican Communion." The fact that he spent the whole of his ministry among the peoples of New Guinea constitutes a challenge to the young men of the Australian Church which can surely not be ignored.



## Heirs Apparent

It is almost time our heirs apparent in Federal political leadership were revealing themselves.

This thought is provoked by the Federal election on May 29, which in its overall result could have a profound effect on the future of two of the three leaders of parties and possibly on the future of all three.

If Mr. Menzies is confirmed in the Prime Ministership he may well decide by the end of the renewed term in 1957 that he is ready either to retire from politics altogether or to retire to a back bench to enjoy a more carefree life, which he might devote, perhaps, to writing his memoirs.

But if he should lose next month's election, he might decide to lay down the party leadership much earlier.

For Dr. Evatt the general election will be even more fateful. He has never been Prime Minister, and, if he is to achieve that ambition, then surely 1954 is the accepted time.

The Labour Party lost the last two elections. Dr. Evatt was not its leader on either occasion. But he has been the leader for almost the whole term of this Parliament, and, if he cannot command victory next month, one would imagine that there would be a strong movement in the party to seek another leader, possibly of the hornier-handed type, or, at least, with a trade unionist ancestry.

The third leader, Sir Arthur Fadden, seems to be now in more robust health and cheerful spirits than he was a couple of years ago, when the strain of the Treasury and the unpopular policies of which he was the executant seemed likely to prove too much for him.

Now his future as a party leader is very much bound up with that of Mr. Menzies. For, in spite of a feeling in a section of the Liberal Party, it is most improbable that a non-Labour Government can ever be formed in the foreseeable future without a coalition on the present lines of a complete merger of the Liberal and Country parties.

It is a coincidence that all three leaders are within a year of each other in age—Evatt 60 in a few weeks (on April 30), Menzies 60 on December 20 next, and Fadden 59 in a few days (on April 13).

Hence the need soon for all three parties to find successors to their leaders? Present deputy leaders are not certain of promotion.

Mr. Calwell would seem to be lucky to succeed without dispute to the Labour crown; both Mr. McEwen, the present deputy, and Mr. Anthony are thought to have designs on the C.P. leadership; while Sir Eric Harrison's acceptance of a knighthood at the end of the Queen's tour would seem to indicate that he has laid aside any ambition to rise higher than deputy-leader of the Liberal Party. That would strengthen the current belief that Mr. Holt is playing Eden to Mr. Menzies' Churchill.

It is customary to think of Mr. Holt as a young man. So he is—comparatively. But, nearing 46, he is already a year older than Mr. Menzies was on becoming Prime Minister the first time after the death of Mr. Lyons in 1939.

## Bland v. White

Talking of ages of politicians, one wonders whether the challenge to Mr. F. A. Bland in the blue-ribbon Liberal seat of Warringham on the north shore of Sydney is based on the fact that he is almost 72 or on a feeling that he has not tied the party line with sufficient fidelity.

Certainly Mr. Bland entered Parliament late in life—when 69—but in his three years as an M.P. he has shown a refreshing disregard for bureaucracy in

the sense that, as chairman of the Public Accounts Committee, he has probed into details of expenditure with no undue regard for the sensibilities of Ministers who may be inclined to consider themselves his seniors if not his betters.

Mr. E. K. White, who played a leading part in the formation of the Liberal Party, is to run against Mr. Bland in Warringham, although the latter has been officially endorsed.

This contest should prove one of the most interesting in Australia. It will be recalled that Sir Percy Spender entered Parliament through the Warringham gate in very similar circumstances. The U.A.P. endorsed candidate and retiring member then was Sir Archdale Farkhill. Sir Percy, then not knighted, stood and won as an Independent. But not long after he was received into the U.A.P. fold.

Mr. White, although 10 years younger than Mr. Bland, may find the latter still sufficiently full of running not to be easily vanquished. And even in these days of machine politics a member like Mr. Bland, with the courage to express his own opinions and take a course that sometimes deviates from the party line, can command respect—and votes.

## Care At The Wheel

A very practical sermon was preached by a New Zealand clergyman the other day. Its theme was that the toll of the roads is a challenge to Christian motorists.

So many distressing and often needless accidents occur on our Australian roads, too, that maybe some similar sermons from our pulpits would drive home the need for the utmost care by motorists.

I am aware, of course, that such appeals from the pulpit would not be directed to the audience always most in need of them, particularly the motorist who allows himself to become fuddled by drink.

But I do think that in some other ways church-going motorists might stand in need of a stern reminder to be more careful on the road.

I think I can do no better than quote these passages from the New Zealand sermon: "The law of neighbourliness is nowhere more relevant than on

the open road. The fact that your neighbour in this case is seen just for that flash in which he speeds by makes no difference. In this time you are close enough to each other to exercise a more decisive part, from the point of view of safety at least, than if you had looked over each other's garden wall for half a century.

"Love thy neighbour as thyself. When this law is observed there is courtesy, there is helpfulness, there comes into play on the road that grace so rare in life—the grace that can give way to another."

"There have been motorist fatalities where the fortunate party was legally innocent, yet morally guilty. The tragedy resulted from a display of folly or arrogance where the opposite spirit would readily have prevented it."

## Choosing Judges

Many Australian judges have been chosen straight from politics. Latham, McTiernan, Bavin, Weir are examples which come spontaneously to mind. Barton, our first Prime Minister, went to the High Court bench.

There are numerous other examples of politician turned judge and, of course, the outstanding, possibly unique instance of judge turned politician in Dr. Evatt, now Federal Opposition Leader.

Doubtless more judges will be found from the ranks of politicians as the years go by. Both Labour and non-Labour Governments have endorsed the choice of their own active adherents as judges, and there are not lacking instances of a Government appointing to judicial office a political opponent. A recent example in Sydney was the Labour Government's elevation of Mr. Athol Richardson, Liberal M.L.A. for Burwood.

These reflections make all the more curious a letter which was given isolated front-page prominence in a Sydney newspaper this week. It was written by a Q.C. and urged that the Government (Commonwealth or State not specified) should introduce legislation to establish as a constitutional principle that all judicial appointments should be based upon the recommendation of the Chief Justice as to suitability. The letter stated that in England such appointments depend on the recommendation of the Lord Chancellor.

Such a safeguard might be useful. But the thought occurs that both the Lord Chancellor and the Chief Justice owe their own appointments to politicians.

Surely the test of experience in Australia has shown that there is little risk in our present method of appointing judges. Indeed, it is one of the chief glories of our public life that our judges, notwithstanding the political antecedents of many of them, have set so high a standard of personal integrity.

## Tongan Example

The tiny Pacific kingdom of Tonga, so recently in the news through Queen Elizabeth's brief visit there, keeps the Sabbath day holy.

Queen Elizabeth arrived in Tonga on a Saturday and left on the following afternoon. Those who saw the beautiful coloured film record of the visit must have been impressed by the Sunday church service scenes. Truly, the Tongans gave the impression of being happy, reverent people.

Just now a Tongan boxer, Kitone Lave, is visiting Sydney, and a Press paragraph this week said that, obeying Tongan custom, he declines to train on Sunday.

His example deserves to be applauded in a nominally Christian country, where Sunday seems to have developed into just an extension of Saturday for many people who call themselves sportsmen.

—THE MAN IN THE STREET.

## ONE MINUTE SERMON

### THE COLLECT FOR PALM SUNDAY

#### The Text:

Almighty and everlasting God, who, of thy tender love toward mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon Him our flesh, and to suffer death upon the cross, that all mankind should follow the example of His great humility; Mercifully grant, that we may both follow the example of His patience, and also be made partakers of His resurrection; through the same Jesus Christ our Lord. Amen.

#### The Message:

No cross, no crown! You will note the link between the beginning and the close of Lent. "Pour into our hearts that most excellent gift of charity," Collect for Quinquagesima, and, to-day, "Who of Thy tender love hast sent Thy Son to take upon Him our flesh, and to suffer death upon the Cross."

We learn love at the fount of love; "we love because He first loved us." The love of the Father who has sent His Son in no way lessens the love of the Son who comes and offers willingly, "Lo I come to do Thy will O God."

In proportion as we have followed during Lent we have learned to know Him, and knowing Him to love Him. There is a prayer which reads thus:—

"O Thou who art the Light of the minds that know Thee  
And the strength of the thoughts that seek Thee,  
Grant us so to seek Thee that we may truly know Thee  
So to love Thee that we may truly serve Thee  
Whose service is perfect freedom."

It would be worthwhile copying this into your book of prayers and using it. For the collect leads on to remind us of the triumph of Jesus, of His humility, and His patience.

It is not always that triumph in us is combined with humility—more often is it with pride.

But the King came into Jerusalem riding upon an ass. It is His humility that brought His exaltation, for from it came the patience that endured the Cross and despised the shame. Is there any greater in our lives greater than the need for patience, the grace to hold on, to wait, to trust God so completely that we do not lose heart, but rather know that He will win. For the Resurrection assures that. It means a life that cannot die.

## RELIGIOUS BROADCASTS

(The sessions which are conducted by Anglicans are marked with an asterisk.)

DAILY DEVOTIONAL: 10 a.m. NATIONAL.

\*April 10: The Reverend W. R. Day, S.A.

\*April 12: Miss Lilian Gillespie, N.S.W.

April 13: The Reverend Harvey Perkins, Victoria.

April 14: School Service—"The Story Without an End."

\*April 15: The Bishop of Newcastle, the Right Reverend F. de Witt Batty.

April 16: Good Friday—No Devotional.

FACING THE WEEK: 6.40 a.m. A.E.T. NATIONAL.

April 17: The Very Reverend John Bell, W.A.

PLAIN CHRISTIANITY: 7.30 p.m. NATIONAL.

April 11: Dr. G. H. Wright.

EVENING MEDITATION: 11.30 p.m. A.E.T. INTERSTATE.

April 12: Special for Holy Week. Read by Charles Parkinson.

READINGS FROM THE BIBLE: 7.10 a.m. NATIONAL.

\*April 12: The Reverend J. B. Phillips.

SUNDAY AFTERNOON TALKS: 2.45 p.m. NATIONAL.

April 11: "The Background of the Bible—The Epistles I." The Reverend Colin Williams.

PRELUDE: 7.15 p.m. NATIONAL.

April 11: The Adelaide Singers.

COMMUNITY HYMN SINGING: 6.30 p.m. INTERSTATE.

April 11: Methodist Crusaders' Young People's Choir, Sydney.

EVENINGSONG: 4.45 p.m. A.E.T. INTERSTATE.

April 15: S. Peter's Cathedral, Adelaide.

THE EPILOGUE: 11.20 p.m. INTERSTATE.

April 11: "The Epilogue"—No. 15, Palm Sunday.



THE COLLECT FOR  
GOOD FRIDAY

## The Text:

Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

## The Message:

Good Friday is the title given to the day by the English Church and by it alone. The day has been observed from very early times, always as a day of fasting and humiliation.

It was the only day in the year when there was no celebration of the Holy Communion. But it is evident that the Prayer Book of 1549 intended a celebration as it ordered the first collect "at Matins" and the second and third "after the two collects at the Communion". It also appointed an Introit "at the Communion".

How carefully the revisers acted in 1549. They discarded the Sarum Collect, beautiful as it was, because of its inaccurate expression. It contrasted Judas and the Dying Thief and said our Lord gave to each "the wages of their merits."

The first collect is an echo of our Lord's great prayer, S. John 17, when He prayed "not for the world" but for those who should believe "that they may be one." The Church is God's "family".

And how beautiful the expression "was contented", an understatement indeed. Literally it is "did not hesitate".

How easily could our Lord have avoided "being betrayed and given up" but He loved us to the uttermost.

The second collect is from the 18 intercessions which in earlier times were offered after the reading of the Passion on Good Friday. They are found in the old Sacramentaries.

Whereas the first collect looked on the Church as a family, the second regards it as an organisation with its work to do, and workers to do it. It is a prayer for the orders of the Church, not for the clerical orders but for the laity.

It is well to remember the prayer was originally for laymen and it is fitting the C.E.M.S. has taken it into its armoury of prayer.

The third collect again is taken from the Good Friday intercessions. In this we echo our Lord's prayer for forgiveness, "Father forgive them for they know not what they do." The prayer calls to our minds His prophecy, "I if I be lifted up from the earth will draw all men unto Me."

Under the shadow of the Cross we pray for all sinners, as He did.

The word "merciful" is not in the original but the alteration adds to the meaning. "Mercy" is of all God's attributes in the forefront on Good Friday.

"And hatest nothing, etc."—the words come from Wisdom 11:24, and are taken in from the Ash Wednesday collect.

We naturally pray for our Lord's own people the Jews, on this day. They knew not what they did. As S. Peter said (Acts 3:17), "I wot that through ignorance ye did it."

These collects are indeed collects of love, God's love for us and ours for each other. No Christian should miss the opportunity of worship, deep, thanksgiving, heartfelt, sorrow for sin, and an embracing love of mankind on Good Friday. For us all it should ever be a day of great obligation.

OCCASIONAL  
FEES

To THE EDITOR OF THE ANGLICAN  
Sir,—His Grace the Archbishop of Sydney informed me on Saturday, March 27, 1954, that at a meeting of archdeacons and rural deans it was proposed that retired clergy should receive £1/10/- per service plus fares, or £3/3/- for full duty all day, plus fares.

Yours faithfully,  
W. J. OWENS.

LETTERS TO  
THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is always glad to accept for publication letters on important or controversial matters.

Letters should, if possible, be typed, and must be double spaced, brief and to the point.

Preference is always given to correspondence to which the writers' names are appended for publication.

Parts of some of the following letters have been omitted.

"FREEDOM IS  
ABRIDGED""AN IMPRACTICABLE  
PROPOSAL"

To THE EDITOR OF THE ANGLICAN

Sir,—The leading article, "An Impracticable Proposal," in THE ANGLICAN of March 26, is an example of the work of those who have eyes "but they see not," and have ears "but they hear not."

It is easy to condemn any suggestion as "impracticable," but the condemnation is not convincing when no reasons are given for it. I prefer to be guided by the experience of an ex-Prime Minister, who considers the proposals highly desirable, necessary and essential to the preservation of the people's liberties.

THE ANGLICAN dismisses the writing of safeguards into the Constitution by the people, as it believes only "the power drunk and irresponsible Government" which disgraces the reputation of the Labour Party in New South Wales; to use its own elegant style of expression sponsors the attack on the fundamental rights of the people.

It is easy to blame the New South Wales Government, but what THE ANGLICAN does not state is that compulsory unionism, which it does not agree with, is a plank of the Federal platform of the Australian Labor Party and is subscribed to and supported by Dr. Evatt and his Federal colleagues.

THE ANGLICAN and the great American statesman Jefferson's views are vastly different regarding freedom of the Press. While Jefferson believed that: "Our liberty depends on the freedom of the Press, and that cannot be limited without being lost." THE ANGLICAN is quite prepared to sacrifice this liberty, for fear that a few children's minds might be contaminated by "low grade American comics and pornography."

Finally it fears that if "freedom of association" is protected against abridgement by the Commonwealth or the States, then the Communist Party or the Anarchist League might have freedom.

If these bodies should endeavour to destroy or imperil the security of the Commonwealth or the States, they could be dealt with by making the refusal of subject to Section 51 (vi) of the Commonwealth Constitution.

Yours, etc.,  
J. P. ABBOTT.  
Murulla,  
Wingen, N.S.W.

STUDENTS AND THE  
ARMY

To THE EDITOR OF THE ANGLICAN

Sir,—As a signatory to one of the letters in the correspondence on "Students and the Army" and as one who objected to the tone of your leading article more than to the content of it, may I say how much I appreciate the courage of your second leader on the topic in the issue of March 26.

It was useful to have had the correspondence, but I am grateful to find the spirit of the peacemaker in this second leading article.

Yours faithfully,  
GREGORY NEEDHAM.  
Logan Road,  
Gallies, Goodna, Q.

[We print this letter as one of many received which express the above sentiments.—Editor.]

GREEK AND THE  
STUDENT

To THE EDITOR OF THE ANGLICAN

Sir,—That famous scholar, J. H. Moulton, wished to enable the earnest student of Scripture "to discover how immense is the gain of reading the New Testament in its original tongue, and how much advantage even a little knowledge of that language will bring."

He tells us of "a poor and almost helpless cripple in a Black Country cottage," who had taught himself Greek enough to work through several chapters of John, which not only added to his own knowledge of Holy Writ, but served also to instruct and inspire the young men who came to his little room.

In his letter to THE ANGLICAN of April 2, the Reverend H. P. Reynolds, criticising my article, "Greek and the Student" (March 26), admits even more than this when he says that he "believes that a good knowledge of Greek is necessary to sound Christian scholarship."

They are Mr. Reynolds' own words; hence I think it rather harsh of him to suggest—no matter how kindly—that protagonists of Greek may be prone to intellectual snobishness.

To open to every ordinand as far as possible the full riches, not only of a few chapters of John, but the whole N.T., to lay more securely the foundations of "sound Christian scholarship" is surely a good policy. My plea is that a deeper study of Greek will be of service in this way.

Mr. Reynolds may be right in suggesting that to some men such knowledge is "a definite handicap in getting down to earth in knowing and loving the people committed to a priest's pastoral care."

But, if he is, let us realise exactly what that means; namely, that those studies, by which a priest knows God's Word more thoroughly, may prevent him knowing and loving his people!

Ought we not, then, to be consistent, reject the Word entirely? This argument I for one reject completely. And I, too, am in charge of a scattered parish, which I tend as faithfully as God enables me.

Yours, etc.,  
C. C. COWLING.  
The Vicarage,  
Lismore, Vic.

## THE BLAKE PRIZE

To THE EDITOR OF THE ANGLICAN

Sir,—I notice in your issue of March 19, an appeal for funds for the Blake Prize Committee.

As the awards made by this committee are for what is known as "modern art," may I suggest that in the near future you publish in THE ANGLICAN, photographic reproductions of the winning entries, so that those who, like myself, do not reside in Sydney or Melbourne, may share in the spiritual rejuvenation which I understand painting of this kind bestows on those who earnestly seek Truth and Beauty; and also that more canny and practical persons may have some indication of the type of work their money will be used to encourage.

I am sure you have many readers who have an intense interest in religious art, but would not feel disposed to contribute money towards the support of something which they feel is the negation of all those attributes art should have.

Degas—a celebrated French painter of the latter part of last century said, "that it was easy to know all about painting until you know all about it," and Dr. Arnott and his colleagues would be well advised to "think that one out."

Yours faithfully,  
FRANK SHERRIN.  
40 Amy Street,  
Hawthorne, Brisbane.

[Dr. Arnott's letter of March 19 was intended not as an appeal for funds through this paper, but as a correction of the statement that the annual Blake Prize is donated. He further stated that exhibitions will be held in Melbourne, Adelaide, Brisbane and Canberra this year. We do not feel that photographic reproductions would do justice to these paintings which depend so much on colour.]

MISSIONARY WORK  
TO THE EDITOR OF THE ANGLICAN

Sir,—During the last couple of weeks it has been my good fortune to spend much time in the company of Canon Sorby Adams and Archdeacon Reynolds and the Reverend J. Hunt. As is always the case when I spend time with missionaries I am profoundly impressed.

Canon Adams has been 27 years the headmaster of S. Andrew's School, Singapore, which has an enrolment of 2,000 pupils. All who met him were astounded at his vigour and the winsome way in which he presented what was a new approach to so many people in regard to missionary service. His plea was not "Come over and help us" but "Give us the tools and we'll do the job."

Archdeacon Reynolds has just returned from a four months' tour of the United States of America, where he raised £5,000 for the new "Southern Cross." As Archdeacon of the Solomon Islands and Administrator of the Diocese, he knows something of the devoted and sterling service of the native clergy.

It was thrilling to hear him speak of the large number (83) of native clergy who were ministering the Word and the Sacraments to the thousands of Anglican Islanders in Melanesia. He has spent just 20 years in the diocese and his enthusiasm for the work is contagious.

The Reverend James Hunt comes from New Zealand, and is on his way to St. Peter's Theological College, Siola. This 27-year old priest is placing his gifts and learning at the service of the diocese that must have the largest number of native clergy in the Anglican Communion.

These three have visited Sydney, and will leave behind them friends who see in sacrificial missionary service Christ's way for His Church.

I am, yours, etc.,  
WILLIAM H. S. CHILDS,  
A.B.M. Secretary  
for N.S.W.  
Sydney.

## HYMNS FOR LENT

To THE EDITOR OF THE ANGLICAN

Sir,—With the two concluding paragraphs of Mr. Naylor's letter I am in complete agreement. My original letter in THE ANGLICAN of March 12, was not designed to develop a debate, but was addressed to your contributor direct merely to seek information.

The present trend in Church music distresses and puzzles me because so much that was inspirational in days gone by is now dismissed with a wave of the hand and the use of such adjectives as "sickly" and "enervating." If this view be correct, I can't find out why, and Mr. Naylor's letter does not make it any clearer.

Because E. H. Fellowes describes Stainer's "Crucifixion" as "a work for which no musician can honestly find a word of praise," it does not follow that his opinion is necessarily right. It seems to me that many of the modern musical pundits possess a characteristic often attributed to sheep—it is only necessary for some provocative statement to be made in high quarters and there is a general rush to get in behind to demonstrate agreement.

A great deal might be written upon the subject of modern music, but there are obviously two entirely different points of view which are quite irreconcilable.

My concern is that so much that inspired and helped us is now being "risin' generation" and I mistrust the judgement of those who calmly assert that most of this beautiful music is "useless rubbish."

Still less do I like the somewhat patronising attitude adopted towards a man who made a rich contribution to our Church's hymnody.

Yours faithfully,  
W. G. CRAMER.  
11 Beaver Street,  
East Malvern, Victoria.

FAITH AND MORALS  
A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF  
DR. FELIX ARNOTT

## The Lord's Prayer

A Sydney churchman has asked for information concerning the custom of the celebrant saying the Lord's Prayer at the Communion service by himself, without the congregation joining in at all.

This is a somewhat controversial matter, and, as so often happens in Anglicanism, it is not easy to determine who is right and who is wrong.

First of all there is the general rubric which precedes the Lord's Prayer at the beginning of Morning Prayer: "Then the minister shall kneel, and say the Lord's Prayer with an audible voice; the people also kneeling, and repeating it with him, both here, and wheresoever."

BISHOPS IN  
BATHERS

To THE EDITOR OF THE ANGLICAN

Sir,—My shoulders are broad and can certainly bear the burden of amusing if misguided comments in THE ANGLICAN and in the public Press, about my letter published only in part in the issue of March 5.

However, having been accused in your editorial of "quaint notions" and "utter nonsense" (March 5), and by your correspondents as "lacking in courage" (March 19) and "emptying the pews" by "narrow mid-Victorian prudery" (March 26), perhaps I may be allowed a word.

The real point of my letter, in a sentence deleted for publication, was that THE ANGLICAN should have done Bishop Shevill the courtesy of seeking his advice and permission before publishing a candid camera snapshot. Other clergy would appreciate the same consideration.

I was not in the least concerned as to whether the bishop went bathing in a bathing costume, or in cope, cassock or colobium, although like all bishops, and even country clerics (this may be news to your correspondents), he naturally prefers the first.

Nor was I concerned as to whether the clergy should join in recreation with young people; most of us do, and enjoy it.

Although Bishop Shevill was quite equal to dealing with this unsought publicity, he should be free to say whether a casual snapshot should or should not be featured in THE ANGLICAN. With this I hope all your readers will agree.

I am, etc.,  
COUNTRY CLERIC.  
[This correspondence is now closed.—Editor.]

ORGAN NEEDED FOR  
ISLAND CHURCH

To THE EDITOR OF THE ANGLICAN

Sir,—Our rector has brought to us THE ANGLICAN newspaper, to which we hope to become regular subscribers.

We are an island parish. Our centre of the parish is east of the parish church on the island. We are at present small in numbers.

The Education Department have given us for use an old school, which we have renovated as a cost of £300. This money we had to borrow.

We had no furnishings in the church, and the congregation are at present seated on most uncomfortable forms. We are at present working hard to pay off the money we borrowed to convert the school into a church hall.

We are wondering if you could appeal, through your paper for an organ which is not being used in some parish hall or church.

We would be prepared to pay the freight for such instrument.

Yours faithfully,  
(MRS.) R. KENNEDY,  
President of the Church  
Hall Committee.  
Grassy, King Island,  
Tasmania.

ever else it is used in Divine Service."

This rubric was added in 1662, the Prayer Books of Edward VI merely stating "Then shall the minister begin the Lord's Prayer with a loud voice."

The 1549 Office for Holy Communion included the following direction at the end of the rubrics, after the singing of the Introit:

"The priest, standing humbly afore the middle of the altar, shall say the Lord's Prayer with this collect." The 1552 book contained a similar direction.

Only in 1662 was the Lord's Prayer actually printed in the text of the service, but still the direction runs: "The priest, standing at the north side of the table, shall say the Lord's Prayer, with the collect following, the people kneeling."

## At the Eucharist

It would seem that, at any rate up to 1662, the custom of the pre-Reformation Church continued, that the priest alone should repeat the prayer, and this tradition has on the whole prevailed over the general rubric quoted above.

The Lord's Prayer was thus regarded primarily as the completion of the celebrant's own preparation for the Eucharist, and it is significant that in the service book, the Lord's Prayer at the beginning of the Communion Service has the "Amen" in the same type as the printing of the prayer, whereas in other prayers said by the celebrant, to which the people are to add "Amen," the "Amen" is printed in italics.

This would seem to suggest that the Amen too is to be treated as said only by the celebrant, unless the view is adopted that the whole prayer is to be said by priest and people together.

Tradition would thus on the whole seem to favour the practice of the priest alone reciting the Lord's Prayer, but those who desire to follow the other practice can quote the general rubric in support of their position.

What is unjustifiable is the common practice of the celebrant reciting the Paternoster in so low a voice that the congregation cannot hear it all, and then commencing the collect for purity in the ordinary loud voice.

## The Cassock

"A certain rector was in the habit of entering the sanctuary to make preparations for the early Holy Communion Service, before first putting on a cassock."

"Some of the parishioners drew his attention to the fact that this was contrary to the custom of that Church (and of his predecessor), and asked that these preparations be made after he was duly garbed in a cassock."

"The reply to this request was that 'The wearing of a cassock in this way (that is, before the commencement of a service) without a surplice over it, is illegal.'"

"I would be glad to have your opinion on this question."

I do not know what authority the rector had for saying that the cassock should not be worn without a surplice.

The cassock was in general use for outdoor as well as indoor dress by the clergy until the end of the 18th century.

The 74th canon of 1604 requires that the beneficed clergy should not go out in public "in their doublet and hose without coats or cassocks."

There is, I believe, a curious old law of England which still forbids Roman clergy in England to wear the cassock in the street; apparently in order that they may not be mistaken for the clergy of the Church of England.

There seems therefore to be no reason why the clergy should not wear a cassock whilst making preparations in the sanctuary; and the custom seems generally desirable.



## A MEDITATION FOR HOLY WEEK . . .

## WHAT IF IT BE VINEGAR?

By A SISTER OF THE COMMUNITY OF THE HOLY NAME, MELBOURNE

"Look well, O soul, as thou comest to Calvary, Art thou amidst the careless crowd that mocked Love there, Or weepst thou apart, Or gaining courage from thy love, Art thou with those, who following close, are standing by His side?"

HOUR after hour Jesus has hung helpless on the rough cross of Calvary, first in the blinding glare of the midday sun and then in the horror of darkness when there should have been light.

And there has been darkness too within His soul, the utter desolation of the hiding of God's love.

Jesus is shouldering the weight of the world's sin and separation from God and from His lips there comes the words of a psalm, "My God, my God, why hast Thou forsaken me?"

But the sun comes out from the thick darkness. It has been there all the time, just as the love of God has been behind the dark night of desolation. The soul of Jesus is at peace once more, but His body is racked with pain and His lips parched with the thirst of the crucified.

Once before He had been very thirsty, in the blazing heat of the plain of Samaria. Thirsted with a long hot walk He had sat down beside a well of cool water and the water was out of reach.

A woman came to fetch water from the well and Jesus asked her to give him water out of her bucket.

Now He is thirsty again and the soldiers on guard hear the words, "I thirst." It is too much for one of them and he just has to do something about it. Close at hand there is a jar of the sour wine which they had brought along with them to quench their thirst while on duty.

So he takes the sponge from the top of the jar, sticks it on the point of his javelin and dips it in the wine. Then carefully and gently he puts it close to the cracked and bleeding lips. And Jesus accepts it from him.

What can we find to help us today in that very human cry of our blessed Lord? Perhaps, first of all, there is the thought that He, God's own Son, knows what it is to suffer intense bodily pain, the agony of thirst.

It is something that He shares, not only with the wrecked airman, afloat in his rubber dinghy under a tropical sky; not only with the child lost in the scrub; but with the little furry possum caught in a trap; with the flower wilting on the hot pavement.

God-made-man suffers in and with His creation.

Then there is the humility of Jesus Who in His lowliness "stooped low enough to find our pity where it lay hid." Let us just think of that lowliness for a minute. He, the Son of God

incarnate, had once accepted water from the waterpot of a Samaritan sinner, an outcast.

Now He drinks the sour wine, the vinegar, offered to him by a Roman soldier on the tip of a javelin.

Jesus stooped low enough to find the pity hidden in the heart of a heathen enemy who swore by Bacchus and by Mars, if he had any gods at all.

AND yet some of us find it so hard to accept the little kindnesses shown to us. Illness or failure make us helpless, and we resent our dependence on others for the common needs of life.

Sometimes we even pride ourselves on the small amount of trouble that we give and we end up by giving a lot more trouble, and getting more and more touchy and miserable about it all. But Jesus says, "I thirst," and accepts the vinegar.

The thirst of Jesus was not just the bodily thirst of a man hanging for long hours on a cross: it was the thirst of the Saviour for us men and for our salvation.

We shall hear or read again this Holy Week those two small words, "I thirst." What have we to offer to quench the longing thirst of Jesus, His thirst for us and our love?

Dorothy Sayers in that wonderful play, "The Just Vengeance," puts these poignant

words into the mouth of the young airman who stands beside the Crucified.

"Once, long ago, You gave us bread and wine, But all my wine has turned to vinegar.

If it will serve, then all I have is Yours."

Do some of us feel like that? Do we feel that the good red wine of health and success has turned to the bitter vinegar of suffering and of failure?

Has our sparkling draught of courage become the flat cup of depression? We had hoped to do so much, and now we think we can do so little.

But Jesus calls to us from His Cross saying, "I thirst," and He implies that we have something which we alone can give to quench that thirst.

What if it be vinegar? He will accept it. Some of us will say to Him, just as the woman of Samaria said in her astonishment, "How is it that Thou askest of me?"

But it was His need that made Him ask her, and it is in His need that He calls to us today. Shall we answer in the words I have quoted?

"All my wine is turned to vinegar.

If it will serve, then all I have is Yours."

So shall it be our great and wondrous privilege to quench the thirst, not just of Jesus of Nazareth, King of the Jews, but of Christ our Saviour, King of Kings and Lord of Lords.

## THE CROSS OF CHRIST

By THE RIGHT REVEREND W. H. JOHNSON

"Modern man is not worrying about sin."

"I could love Jesus, but not God."

"The emphasis given to the death of Jesus on a cross is meaningless. There was nothing unique about it. Hundreds of people died on crosses in those days."

THESE are sentiments that have been expressed by prominent writers in modern times. The first was expressed by Sir Oliver Lodge in the early part of this century. The third was expressed by Bernard Shaw. The second sentiment came from a woman writer whose name I cannot recall.

What are we to say to these ideas, from the point of view of Christian teaching and doctrine?

## THE REALITY OF SIN

Modern man is not worrying about sin! We are familiar with the attempt that has been made to dispose of the Christian idea of sin. We were told that what the Christian called sin was just a remnant of our animal ancestry. We would outgrow it by means of education.

Another idea was that what the Christian condemned as sin was merely a by-product of unfavourable circumstances. Give men social justice and a good environment and all would be well!

How do these views stand today? One way of answering this question is to take the experience of a man who was one of the main propounders of these views. That man was Professor C. E. M. Joad.

Joad rejected, almost with scorn, the Christian teaching that there was such a thing as sin and that it was rebellion against God. He declared that there was no such thing as sin, and he doubted whether there was a God.

Twelve years ago Joad began to undergo a change of views. He admitted that the evils of cruelty, savagery, oppression, violence, egotism, and lust for power had become so obtrusive that it was difficult to explain

such evils away by the various methods that he and many others had adopted.

In his book, "God and Evil," he declared that he, and his fellow-travellers, had come to see that "evil was a real and possibly incorrigible factor in the world and, therefore, in man's nature."

A few years later Joad became a Christian. He said that he had to call in a good God to help him to dispose of sin, and he found that good God through Jesus Christ and the ministry of His Church.

Sin is real, so real that without God man's plight is hopeless. Modern man rejected this idea. He embarked on an adventure of discovery and conquest inspired by the assumption that he is lord of creation and architect of his own destiny.

Now the hour of judgement has come, brought about by man's sin, man's rebellion against God. This judgement seen in all the world to-day is recalling the individual and all mankind to a comprehension of the utterness of man's dependence upon God and God's divine help.

## JESUS AND GOD

The woman who said that she could love Jesus, but that she couldn't love God, regarded God as responsible for the world's suffering. God was cruel and revengeful, while Jesus was kind, merciful, and forgiving.

Why does God allow all the evil in the world to exist? This is the question that tormented this woman's mind. It is the question that has puzzled philosophers all down the ages.

Why does God allow men to be so brutal that they use His good gifts to manufacture diabolical instruments of destruction, and to use them to blow one another to bits? Why does God allow the horrors that come from earthquakes, volcanoes, fires, floods, cancer, tuberculosis and all the rest of this world's cruelties?

Even a long treatise would not give sufficient space to deal

## ASIAN CHURCH LEADERS FOR TOUR

Two prominent Asian Church leaders, the Reverend Rajah B. Manikam and Mrs. Ruby J. Manikam, will visit Australia during April and May at the invitation of the Australian Council for the World Council of Churches.

Dr. Manikam is East Asian secretary of the World Council of Churches and the International Missionary Council.

During recent years he has travelled extensively throughout East Asia. He is a keen observer of social and political trends and an authority on the position of the Christian community.

Mrs. Manikam is an outstanding leader among India's Christian women.

This is the first occasion on which an Asian has come to Australia on the invitation of the seven Churches composing the Australian Council for the World Council of Churches.

Dr. Manikam and Mrs. Manikam will attend the annual meeting of the Australian Council for the World Council of Churches to be held at Gullulla, Menangle, New South Wales, from April 20 to 23.

Subsequently, Dr. and Mrs. Manikam will attend the annual meeting of the National Missionary Council of Australia where they will confer with Australian missionary leaders.

Dr. Manikam will arrive in Melbourne by the "Orsova" on Wednesday, April 14, and will proceed that night by air to Brisbane.

## OBITUARY

## ALFRED ERNEST QUINTON

We record with regret the death of Alfred Ernest Quinton, for many years Chaplain's Secretary for Readers in the Diocese of Sydney, on March 31.

Alfred Ernest Quinton was, as boy and man, a member of the choir of Christ Church S. Laurence, and was also a bell-ringer of that church. In July, 1911, he was licensed as a reader in the diocese, and in May, 1925, was appointed Chaplain's Secretary for Readers, a position he held until ill-health compelled him to relinquish the post in January, 1953.

For several years he represented the Parish of Milton in the Diocesan Synod, and also the Diocese of Carpentaria in General Synod.

The funeral service was held in St. Andrew's Cathedral last Friday, and several of his colleagues in the Readers' Association and clergy were present. The service was conducted by the two chaplains.

In his address, the Archbishop of Sydney used the text, "Study to shew thyself approved of God, a workman who needeth not to be ashamed."

He said that this especially applied to Mr. Quinton, and mentioned acts of kindness and generosity known only to those immediately concerned.

Only a fortnight ago the writer received a letter written by him in hospital which showed that in spite of great suffering his faith was sustaining him and would see him through his life with God.

## CHARLES MAXWELL

We record with regret the death of Dr. Charles Maxwell in Geelong, Victoria, on March 24.

Dr. Maxwell was educated at Geelong Grammar School and Trinity College, Melbourne.

He began his medical practice at Burketown, Queensland. He later practised at Hughenden and was at Frankston for twenty-five years where he was a churchwarden at St. Paul's for some of that time.

Dr. Maxwell was a founder of the Frankston High School and Bowling Club and a member of the Frankston R.S.L.

During World War I, he served overseas with the Australian Army Medical Corps.

Until his recent retirement he was on the staff of the Repatriation Hospital, St. Kilda Road, Melbourne.

## MEMORIAL TO SISTER ELIZABETH KENNY

FROM A SPECIAL CORRESPONDENT

Warialda, N.S.W., April 3  
For many years the Parish of Warialda has hoped to erect a new church.

On a recent visit to the parish, the Bishop of Armidale agreed that the baptistry, tower and porte cochere of the new church should be dedicated to the memory of Sister Elizabeth Kenny, who became famous for her work on behalf of polio victims.

Sister Kenny was born on a selection at Kelly's Gully (now called Warialda Rail) on September 21, 1880, and was baptised in the original church on October 14, 1880, by the Reverend Francis Spooner.

The font, a stone one, in which she was baptised will be in the new vestry.

It is proposed that an appeal for funds to carry out this work will be launched in America and Australia.

The Ideal Way to Announce a BIRTH, MARRIAGE or BEREAVEMENT is in THE ANGLICAN'S CLASSIFIED ADVERTISING COLUMNS.  
See Rates, Page 12.

## ABBOTTSLEIGH

WAHROONGA (12 miles from Sydney on the North Shore Line).

## Church of England School for Girls

Both Day Girls and Boarders are admitted.

Illustrated prospectus on application to the Headmistress, MISS G. GORDON EVERETT, M.A.

## THE ARMIDALE SCHOOL, ARMIDALE, N.S.W.

Boys are prepared for Professional, Commercial or Pastoral Life. A Special Agricultural Science Course is offered.

The School is the only country representative of the Great Public Schools' Association.

Three Entrance Scholarships valued at £120 p.a. (to become £150 when the boy reaches the age of 14 years) are available each year. There is a well-equipped Junior School (Dangar House), separate from the rest of the school.

Illustrated Prospectus on application to G. A. Fisher, B.A., B.Sc.

## ALL SAINTS COLLEGE

## BATHURST

(Established 1874)

Church of England Boarding and Day School for Boys. Pupils accepted from the age of seven, 180 boarders. Courses from Lower Primary to Leaving Certificate.

New hall, additional science laboratory and classroom block have been recently completed and are in use.

For illustrated prospectus, please apply to the Headmaster—E. C. F. EVANS, B.A., Dip.Ed., L.A.S.A.

## MARSDEN

## Church of England School for Girls Bathurst, N.S.W.

An ideal country school in 99 acres of lovely land on the outskirts of Bathurst.

The buildings are spacious and modern in all equipment and furnishings, both in classrooms and dormitories.

Apply for Prospectus to:—The Acting Head Mistress

## TAMWORTH

## Church of England Girls' School

BOARDING AND DAY SCHOOL

Kindergarten to Leaving Certificate. Special opportunity for Physical Training and Sport. Excellent health record.

For prospectus, apply to the Principal:

Miss A. I. S. SMITH, B.A. Hons. (London).  
Telephone: 8254.

## THE NEW ENGLAND GIRLS' SCHOOL

## ARMIDALE, N.S.W.

## WONDERFUL TABLELAND CLIMATE

Stands in 100 acres of land. Golf Links, 10 Tennis Courts, Hockey and Basket Ball Courts.

Girls prepared for University and all Public Examinations.

For prospectus, apply to Miss E. M. Colebrook, B.A., Dip.Ed.

## Schools of The Sisters of The Church

S. Michael's Collegiate, Hobart.

S. Gabriel's, Waverley, N.S.W.

S. Michael's, St. Kilda, Victoria.

S. Peter's, Adelaide, S. Aust.

Perth College, Perth.

**MERIDEN.**  
**CHURCH OF ENGLAND**  
**GRAMMAR SCHOOL**  
**FOR GIRLS**  
**STRATHFIELD, N.S.W.**  
Boarding and Day School.  
Kindergarten to Leaving Certificate.  
Girls prepared for all Public Examinations.  
Special Finishing Class.  
Apply to the Principal,  
**MISS E. HANNAM**  
B.A. (Hons.)

**Arnott's**

famous

**Biscuits**

There is no Substitute for Quality.

Remember . . .  
**SHELLEY'S**  
Famous Drinks

Orange Delite, Lemon Delite, Lemonade, Kola, etc., for all Occasions.

Phone: LA5461 (four lines)



## LIFE'S GREATEST QUESTION

If you were asked what is the greatest question which any man or woman must answer in this brief interlude called life, what would your answer be?

While you are thinking it over, let's consider one or two rather obvious facts which have some bearing on the question.

First, life is short. If you don't believe me, have a look at the memorial plaques around the walls of your church. What is a human life span compared with the timeless "never-never" of our own Australian inland, or the crumbling pyramids of Egypt?

Secondly, man has always had a sneaking suspicion that this life is not an end in itself. To put it in another way, when he has said in the face of death, "This is curtains," he has never been quite sure whether he means "The End," or the end of Act 1 before the start of Act 2.

Thirdly, Jesus had a lot to say on this very subject. He said He came to bring everlasting life to men and women. He spoke of a bright and happy hereafter. He also spoke of a terrible, miserable one.

He said that the difference between man's two possible destinies in that hereafter depended upon man's attitude to Him.

Moreover, His life, His work, His teachings, and His miracles all pointed to the fact that He could be relied upon and that what He said was true.

That brings us back now to our query, What is life's greatest question?

Pilate gave it to us in a form which needs no embellishment—

"What shall I do then with Jesus which is called Christ?"

It is a question for which we all have an answer. Either we are rejecting Him or we have accepted Him.

This is not a matter of churchmanship or scholarship. It is a clear appeal to the

conscience of all men, and there can be no neutral answer.

When Pilate rejected Christ, he turned his back to the light and his face to the darkness. In refusing to reach out and place his dependence upon Christ, he remained dependent upon man. In so doing, he rejected his only hope of salvation.

The events of Holy Week, recording as they do the closing hours of Christ's earthly life and culminating in His death, urge us again to consider life's greatest question—

"What will you do with Jesus, Neutral you cannot be. Some day your heart will be asking

What will He do with me?"

—THE YOUTH EDITOR.

## RELIGIOUS EDUCATION

### GREAT TASK

In a recently published review of the activities of the Board of Education, Diocese of Sydney, the urgent need for more effective religious education in schools is emphasised.

"In secondary schools," says the report, "the rector of a parish is generally unable to give all the religious instruction required. The pupils generally come from outside his parish. This is a work that the board should be able to assist in all secondary schools, but lack of finance prevents it."

"Yet it is a work we dare not neglect, as a great number of pupils do not attend Sunday school."

"At the present time this work constitutes a great drain on contributions which come from Sunday schools, and which could be used for the work of the Sunday schools if more donors could be found to support the school's work."

### Sunday School Teachers' Conferences.

There are twenty-one Teachers' Conferences in the diocese, eighteen being organised by the board. Each rural deanery has at least one conference, and each conference meets three or four times a year. Thus, some 800 to 1,000 teachers receive directly some teacher training by this method, whilst sharing their views and ideas about Sunday school teaching.

### Busy Director.

The director visits country parishes and districts in addition to parishes in the city areas. He attends teacher-training week-ends, and conducts regular district teacher-training conferences. "Trowel" lessons, the Sunday school examination instruction syllabus, interviews and school classes, leave little time for regular office and committee responsibilities.

### The Depot.

In addition to "The Trowel" lesson book, outline aids and reproduction of lesson illustrations are also available at the depot at 201 Castlereagh Street. These are particularly helpful for inclusion in work books. And talking of work books, some 8,000 have already been sold this year.

### Sunday School Examinations.

Applications for examination on the syllabus increase each year. This year the examination will be on Sunday, July 4. The prize giving for last year's examination had a record attendance when, at the Chapter House, His Grace the Archbishop presented the prizes and certificates.

### The Sunday Kindergarten Training Association.

Provides an excellent opportunity for kindergarten teachers to share teaching problems and to learn. It meets in the board room at C.E.N.E.P. at 8 p.m. with a basket tea at 5.30 on the 4th Sunday of the month (April excepted). All kindergarten teachers are welcome.

## CHURCH SCHOOLS MEET

Over the week-end, March 19-21, twenty-four boys from S. Andrew's Cathedral Choir School paid a visit to the Church of England Grammar School, Morpeth, in the Diocese of Newcastle.

The chief purpose of the visit was to play cricket, but many other activities were crowded into the week-end.

The S. Andrew's boys reached Morpeth on Friday afternoon. Arrangements had been made to accommodate the visitors at the Grammar School itself, and the school library and other buildings were turned into temporary dormitories for them.

On Friday evening the visitors gave a lively and entertaining demonstration of fencing in the school gymnasium. Several boxing bouts between the two schools followed. Four bouts were drawn, S. Andrew's won four, and Morpeth three.

All-day cricket matches were played in perfect weather on Saturday. In both first and second grades the teams were well matched. Morpeth won both matches after a close and exciting day's play.

On Sunday morning the visitors attended Holy Communion with the Morpeth boys in the school chapel (the historic parish church of S. James). After the service they were given a short outline of the history of Morpeth by the Headmaster, Mr. R. Brendon Garner, and they were then taken on a tour of the village and the surrounding points of interest.

The visitors left for Sydney on Sunday afternoon. All agreed that it had been a most successful and enjoyable time.

A return visit will be made to Sydney by the Morpeth cricket teams over the week-end, April 9-11. The boys will be given hospitality in the private homes of the S. Andrew's boys. There will be cricket, a cruise on the Showboat, and other entertainment.

## COOLAMON Y.A.s

The Annual Meeting of the Coolamon Y.A.s was held on April 2, at which new officers were elected for the ensuing twelve months.

During the year a large sum of money was raised from various functions, of which £160 was given to the hall building and car funds.

A euche party and dance held recently, netted a profit of £16 which was donated to the A.B.M.; a Street Stall for the District Hospital raised £22.

Last year the club commenced Square Dancing classes, which proved most popular, and which have been in recess during the hot weather, but will be resumed after Easter.

A picnic day at the river is being planned for Easter Monday.

## FOR SMALL PEOPLE

### I WAS THERE . . . (18) A HOLY WEEK

You have heard of me before, many times. My name is Peter.

I was one of the twelve who followed Jesus during those three wonderful years in Palestine.

We expected great things of Jesus. We had accompanied Him up and down the country, watching His wonderful works, listening to the teaching about God which He shared with so many, and all the time feeling His great, strong love for us all.

We thought He would be a king—a real king, ruling in Jerusalem and casting out the Romans. But then came that dark and unexpected week. You call it Holy Week.

I think back over it now. Judas handed Him over to the Jews. Judas, one of the twelve, one of us! I can see them again now; Judas kissing the

## COMRADES OF S. GEORGE

### MISSIONARIES TO WED IN N.G.

Their many friends are very pleased to hear of the engagement of Miss Betty Williams and the Reverend Robert Porter, who will be married during the visit of the Bishop of New Guinea to Agenehamb, probably during June or July.

Both Betty and Father Bob are popular members of the Order of the Comrades of S. George. Betty being a member of Christ Church S. Laurence Company, and Father Bob a member of S. Paul's Burwood Company, where he served as assistant priest before going to New Guinea.

The Reverend Robert Porter was awarded the Order of the British Empire for his devotion to duty and heroic work during the Mt. Lamington disaster. Father Bob originally came from S. Mark's, South Hurstville, where his parents are very regular parishioners and great workers. For a time he worked in the Diocese of Ballarat.

Immediately after the eruption of Mt. Lamington, the Assistant Bishop of New Guinea telegraphed Miss Williams asking her to take up work immediately in place of Miss Margaret de Bibra, who had been killed, instead of making a trip to England as she had planned to do before commencing teaching duty in New Guinea.

In the last two years, Betty's bright personality has been greatly missed in Sydney, but the value of her work at Agenehamb can be realised, as there are over 600 children enrolled at the school, and her duties also include the training of native teachers and supervision of all the schools within "walking" distance.

### ON LEAVE

On leave from work in New Guinea at the present time is the Reverend Harold Rogers. The Reverend Syd Smith is on furlough from New Britain. Both these missionaries are members of the Order of the Comrades of S. George.

These four missionaries are some of the eighty members of the Order who are now serving the Church, either in Holy Orders throughout the Commonwealth of Australia, or in the mission fields of the Pacific.

## YOUTH NEWS

Neerim South Fellowship were the guests of S. Paul's Warragul (Gippsland) C.E.F. on Tuesday, March 30. Forty-eight young people took part in what proved to be a most enjoyable evening. Miss Ellis, Diocesan Youth Organiser, conducted opening devotions.

Mr. Fred Martin, S. Paul's C.E.F. Leader, was in charge of a varied non-stop programme, and the Reverend Max Pengeley concluded with prayer and benediction.



Dear Boys and Girls,

If you turn to the passage from the Bible which is to be read as the Gospel for next Sunday, you will be surprised to see how long it is.

That is because it is part of the great Easter story, which is read in detail throughout next week.

I hope and pray that as you read it, with this week's story, you will make up your minds to be true to the One who did so much for you on that hill called Calvary, so long ago.

Your friend,

UNCLE PETER.

Master, the soldiers marching Jesus off to the palace of the High Priest.

Then they beat Him, not because He was bad, but because He was good and they were bad. It was good and they were bad. It was a help to me to remember the Master just then, when I've been blamed for something I didn't do. He was so grand. He didn't even murmur.

Then they took Him to Pilate, the Roman governor. After the

## YOUTH AT EVANSTON

### STUDY THEMES

The forthcoming assembly of the World Council of Churches at Evanston (U.S.A.), will consider Christian youth work among other major matters.

People are apt to think that the topics for discussion at Evanston are very remote and abstruse. This simple story tries to show that they are the everyday problems of ordinary men and women—only most of us do not stop to make up our minds. This story can easily be translated into any other national setting. Try also to see how the Evanston themes touch the lives in other types of jobs—a stenographer, a doctor, a small farmer.

John Brown went to church on Sunday morning. He recognised some of the other people in the pews, but there were few that he knew well. As he left after the service and went back to his little house in a new suburb, he resolved to be a more considerate husband and a better father to his children.

Should a church be a fellow-

ship?

What should be the result of joining in corporate worship? (1)

On Monday morning, he went to the factory where he worked. There had been complaints about some of the goods being below standard, leading to a loss of orders, and some of the men had been put off. As he came through the gates at the lunch hour, he saw that the men were gathering for a protest meeting.

Should Brown join the meeting or go quietly home to his dinner?

As a Christian, is he concerned with more than doing his own job well? (6)

At home, a printed leaflet had been stuck under his door, calling a meeting to demand that a new school be opened for the local children. Another leaflet urged him to oppose the scheme as it would raise the local tax rates. The children could go to school by bus.

How should Brown make up his mind?

Is there a Christian attitude to taxation? (3)

The next day, he saw large posters announcing a public

### Attention, Melbourne Youth Leaders!

Is your group interested in the Church overseas?

When planning your programme this year, don't forget the Church Missionary Society Overseas Unit. A one-hour programme especially designed to interest young people will be presented on work in India, Africa or North Australia.

Further details and application forms are available from the C.M.S. League of Youth Secretaries, Cathedral Buildings, Flinders Lane, Melbourne, C.I.

meeting to be addressed by the Member of Parliament on British Policy in Central Africa (or French Policy in Indo-China, or U.S. Policy in the Near East).

Should Brown go to the meeting?

What has his Government's policy anywhere in the world to do with a Christian? (4)

While at work, he noticed the manager taking some trainees from India over the works. Later, one of them appeared in his shop, to work under the supervision of one of the older men. Brown watched to see what the reaction of the men would be in the break. Most of them moved off, not unfriendly, but shy of an obvious stranger. He could hear them grumbling among themselves about bringing in foreign workers. One of the grumblers had attacked the Government as reactionary and imperialistic in last night's meeting.

Would their attitude have been different if the man had not had a dark skin?

How far is "colour prejudice" really based on colour? (5)

One man moved over to talk to the Indian. Brown joined them out of curiosity. The man was asking questions about India. He said, "We had a talk in our church last week from someone who had lived in India. Perhaps he talks your language?" Brown said, "What church was that? I didn't know anyone else in this work-shop went to church." They found that one of them went to the Church of England and one to the Methodist Church within half a mile of each other.

Brown said: "What do you think about the trouble in the factory?" Smith said: "Why don't our churches ever meet?" They walked home together, and Brown said: "I don't know if it makes much difference if one is a Methodist or an Anglican, we seem to see things the same way."

Are denominations out of date? (1)

Do Christians necessarily agree on social and political questions? (3)

Smith said: "Perhaps we should try to get some of our pals together and talk over the things that are happening in the factory and in the suburb. There may be more people concerned about them than we think." So Brown collected two or three of his pals and Smith one or two more; none of the others were church-goers.

One believed in the class struggle and felt that the workers must always stand solid against the employers. Another said a man's first duty was to his wife and family, and he shouldn't risk his job for any "cause." A third thought the Government was always wrong.

At the end of an evening's discussion, Brown said: "This is all very confusing. As a Christian, I have a feeling I ought to say something constructive, but I don't know what it is. The poster in the church porch speaks of Christ as the Hope of the World. That means much more than just church-going, but what?"

How can those of us who are Christians get together to find out what it means to be a Christian? (6)

Then we might find we had something to say to these other men. (2)

[The numbers refer to the study themes for the Assembly: 1. Faith and Order—our Oneness in Christ and our Disunity as Churches.

2. Evangelism—the Mission of the Church to those outside her Life.

3. Social Questions—the Responsible Society in a World Perspective.

4. International Affairs—Christians in the Struggle for a World Community.

5. Inter-group Relations—the Church amid Racial and Ethnic Tensions.

6. The Laity—the Christian in his Vocation.]



WHERE DOES OUR CHURCH MUSIC COME FROM? . . . 13

# BACH'S PASSION MUSIC

By LEONARD FULLARD

SOME time ago it was explained in these columns how the German Passion Music had developed out of the ancient plainsong settings of the Gospel narrative.

Schutz had been a pioneer in this form. He had stood at the crossroads, for he could remember how in his youth only the plainsong settings were used, and he lived to see the parts of the Evangelist and the other characters developed to a more modern idiom, yet not quite the recitative of later years.

He also saw the chorus become more elaborate, but he did not see the insertion of the chorale.

Schutz wrote in both the unaccompanied and the accompanied idiom. It is interesting to note that his S. John Passion is unaccompanied throughout, but that his setting of the Seven Words of Jesus Christ—a work in the style of a Passion—is accompanied by strings and cembalo. Bach was writing his Passion music about 125 years after Schutz composed his.

The years in between saw the growth of the use of an orchestral accompaniment, the development of the accompanied recitative and the aria, and the addition of chorales. Bach came right at the end of a period of development.

He did not pioneer any new musical form, others having done that before he arrived. He took the musical forms already in existence and as Schweitzer says "breathed into them the breath of life."

These musical forms were developed to perfection by his predecessors, but their work was dull and uninspired compared with his. Bach's great poetic insight enabled him to use these forms as no other composer before him had.

He made them glow with feeling.

Other composers had written fugues just as perfect technically, but the world had to wait for Bach before it had fugues and choral preludes that were not only brilliant technically, but full of poetic feeling and vehicles of expression of deep human emotion.

The same is true of his Passions. It was not a new thing to have Passion music in this form, but it was new to have it so full of human feeling. Bach wrote four Passions, two of which are lost. We now only have his Passion according to S. John, and his Passion according to S. Matthew.

## THE S. JOHN PASSION

The S. John Passion was the first Passion that Bach composed. The two lost Passions were composed after it, and the S. Matthew Passion last of all, though only five years after the S. John Passion.

As its name implies, the text of the S. John Passion comes from S. John's Gospel. The text had influenced Bach in the music he composed. For instance, the Passion narrative of S. John is less simple and direct than that of S. Matthew. In S. John's Gospel the events are presented in a more lengthy and dramatic form, and this accounts for Bach's S. John Passion being more dramatic than his S. Matthew Passion, which is more meditative.

It was Bach's plan in both Passions to have the story of the Passion sung by a tenor representing the part of the Evangelist; the voices of the multitude and the priests are

invariably given to the chorus, and the soloists have arias which supply points of repose wherein the devout soul meditates on the action of the story. In the chorales which are interspersed throughout, the Christian spectator gives utterance to his feelings.

The S. John Passion lacks the institution of the Holy Communion, Gethsemane, and the episodes of the arrest. It does not contain as many incidents as the version of S. Matthew. Bach, being conscious of this, borrowed several episodes from S. Matthew's Gospel which he inserted into his S. John Passion—the weeping of Peter, the rending of the curtain, and the earthquake.

The choruses are for four-part choir, and the work is not as lengthy as his S. Matthew Passion.

It is believed that Bach wrote the S. John Passion for Good Friday of 1723.

He was not yet organist of S. Thomas's, Leipzig, but a candidate for the vacant post. Schweitzer thinks that the church authorities commissioned one of the candidates—Bach—to write the Passion for this year, and that the S. John Passion is the result.

## THE S. MATTHEW PASSION

It was five years later when Bach began the composition of the S. Matthew Passion.

This work is on a much grander scale. It is for double choir throughout, and that means a double orchestra for accompaniment. Schweitzer says of it, "Altogether the S. Matthew Passion falls into about twenty-four scenes, twelve smaller ones indicated by chorales, and twelve larger ones, marked by arias. The problem of representing the action of the Passion and at the same

time giving due weight to the devotional element is solved in the most perfect way imaginable. The more we realise the dramatic plan of the S. Matthew Passion the more we are convinced that it is a masterpiece."

A device which Bach employs in the S. Matthew Passion, but not in the S. John, is that whenever the words of Our Lord are sung, the accompaniment is only of soft strings. It seems that he uses this as a halo.

The S. Matthew Passion is often rendered by enormous choirs, to-day, which really spoils the balance between choir and orchestra, besides being wrong historically. Bach would only have had three or four singers to each voice part. This is very different from the choirs of two hundred that are often used.

Although the number of stringed instruments may be increased correspondingly to preserve the balance, the difficulty comes with the woodwind. How is one flute going to be heard above a choir of two hundred, and strings numbering sixty?

This flute (or oboe) will have an independent part, and it cannot possibly be heard against all it has to compete with. Some conductors have used several flutes playing in unison, but this is a very artificial way to create a proper balance.

A better way is to return to the proportions that Bach himself used. This is advocated by a great many Bach authorities abroad, and in England and Europe Bach's Passions are often given by small but expert choirs of forty or fifty voices, when the effect becomes more intimate as well as being historically correct. Such choirs are more flexible and more easily controlled. The range of expressiveness is also greater.

## MUSIC AT MORELAND

FROM A SPECIAL CORRESPONDENT

Melbourne, April 2

On Saturday, March 20, the Victorian Branch of the Royal School of Church Music held its second one-day school at S. Augustine's, Moreland.

It was very gratifying to see the "audience" of over 200 which filled S. Augustine's continuously from the first session at 3 p.m. until Compline was concluded at approximately 9 p.m.

Whereas at last year's school the attention was concentrated mainly on the Psalter, this year the central theme was the history, selection and use of hymns for the service of the Church.

The Reverend J. L. Reeve gave a brief review of the history of hymnody up to the time of Isaac Watts.

He remarked that in our hymn books, hymns dating from before the 18th century are still in a minority, but of those some have come down to us from the earliest times—for example, the Greek odes, the Latin hymns of Ambrose, and such very famous mediaeval hymns as Venantius Fortunatus' "The Royal Banners" and "Veni Creator."

Mervyn Callaghan, with the assistance of the R.S.C.M. Demonstration Choir (which was placed in one of the transepts, not in the choir stalls—lending more effective help in this way), then gave a practical lesson in teaching a new hymn to the congregation.

The Reverend A. W. Single-

ton gave a vicar's point of view on the choosing of hymns.

His main point was that hymns, being recurrent and therefore having associations, must be chosen carefully for their words, not their tunes.

## HYMN WRITERS

The Reverend G. J. Taylor reviewed the work of three great English hymn writers of the 18th century—Isaac Watts, Charles Wesley and James Montgomery.

At this stage, proceedings became more general in character, and a talk by John Barrett on "Choosing a Choir Library" was illustrated with a series of simple but effective anthems sung by the choir of S. John's Fellowship, Latrobe Street, directed by Peter Chapman.

Following a short address by the Bishop of Geelong on the structure of Evensong, which he referred to as a service of fellowship, Biblical in origin, and based on tradition, the choir of All Saints', East St. Kilda, sang the Office very beautifully.

The day's proceedings concluded with the Office of Compline, sung in unaccompanied plainsong throughout by the choir of Christ Church, South Yarra, under the direction of Leonard Fullard.

## THAT BROKEN MARRIAGE

### MINISTERS TO CONFER

#### SYDNEY MEETING IN JULY

FROM A SPECIAL CORRESPONDENT

A Marriage Guidance conference, sponsored by the N.S.W. Committee of the Australian Council of the World Council of Churches and the Marriage Guidance Council of N.S.W., will be held in Sydney on July 1 and July 2.

Topics to be introduced and discussed will be: "The Minister in the Marriage Crisis of To-day"; "The Minister and Marital Problems"; "The Minister and the Engaged Couple"; "The Minister and the Marriage Guidance Movement".

The conference will be open to ministers and theological students of all churches.

Sessions will be held in the Auditorium of the C.E.N.E.F. Memorial Centre at 4.30 p.m. and 7 p.m.

The Executive Officer of the Marriage Guidance Council of N.S.W., the Reverend W. G. Coughlan, said to-day:

"Marriage Guidance conferences, addressed by recognised experts, have been held in Adelaide and Melbourne for ministers and theological students.

"They have been well attended and highly successful.

"Every minister is faced from time to time with the problem of the broken marriage.

"Every minister knows the tragic effect on the children of these marriages. Nervous diseases have reached an all-time high largely because of the disintegration of home life during two world wars.

"Every minister wishes that he knew better how to handle these problems. Few in Australia have received any modern training for this modern emergency, although much is being done in Britain and America.

"Every minister realises that he has an opportunity and a duty to do something about this urgent matter every time an engaged couple comes to him to arrange a marriage."

## ENTHUSIASTIC GATHERING

### A.B.M. NIGHT IN SYDNEY

#### VISITING CLERGY WELCOMED

FROM OUR A.B.M. CORRESPONDENT

On the Annunciation of the Blessed Virgin Mary, at 8 p.m., Evensong was beautifully sung by the choir of S. Mary's, North Concord, in their parish church in the presence of a congregation numbering over 200.

Evensong was sung by the rector, the Reverend Douglas Crawford; and the occasional preacher was Canon R. K. Sorby Adams, O.B.E., of S. Andrew's Cathedral, Singapore.

The lessons were read by the Reverend J. Le Huray and the Reverend G. Sanders; the prayers were read by the State Secretary of the A.B.M., the Reverend W. H. S. Childs.

Fourteen diocesan clergy were present, together with the Right Reverend S. H. Davies, the Right Reverend F. L. Ash, Archdeacon H. Reynolds, and the Reverend J. Hunt, both of Melanesia.

The anthem was Stainer's "O Saviour of the World," and was sung, unaccompanied, in a way seldom heard in any parish church. It was a tremendous help to the devotions of the people.

In his address Canon Adams preached with vigour on the important place that Christian witness is playing in Singapore, where rival religions are so strong.

He pointed out that children of leading Buddhists and Moslems were attending the Anglican School of S. Andrew's in Singapore.

At the welcome given to Canon Adams in the parish hall, other missionaries were welcomed.

They included Miss Betty Williams (New Guinea), Miss Nell Fagan (New Hebrides), Misses Waterson and Green-slides, who are going to Melanesia, Archdeacon Reynolds (Melanesia) and the Reverend James Hunt (Melanesia).

Bishop Ash extended the congratulations of all to Bishop Davies, formerly of Carpentaria, on attaining 32 years as a bishop of the Church of God, and the enthusiasm of the crowd was expressed in the singing of the Doxology.

## NEW WING OPENED

FROM OUR OWN CORRESPONDENT

Brisbane, April 5

On Saturday, April 3, His Excellency the Governor of Queensland, Sir John Lavarack, officially opened the new accommodation wing of S. Francis' College.

There was an estimated crowd of four hundred present at the ceremony, which was performed in brilliant sunshine.

It commenced with the blessing of the new building by the Archbishop of Brisbane, the Most Reverend R. C. Halse, following which the students of the college sang Psalm 127 to a traditional plainsong setting.

The rest of the service was conducted by the coadjutor bishop of the diocese, the Right Reverend H. H. Dixon.

In his speech, just before the actual opening, the Governor said now happy he was to see the college expanding and church people in Queensland as a whole becoming more conscious of their duties as Christians.

He compared S. Francis' to Duntroon Military College, where for some time he was commandant in charge.

"The one," he said, "trained men to be soldiers of the sword, and the other to be soldiers of the Lord."

The commemorative plaque was unveiled and the official party inspected the building.

The new block is to be known as the Reginald Halse Wing—named after the present Archbishop of Brisbane.

It is able to accommodate thirteen students.

With the interior painted in soft, pastel shades, bright matching spreads on all the beds and modern furnishings, it defies the usual Victorian gloom that accompanies so many college buildings.

## SAFE KEEPING

CHURCH INFORMATION SERVICE

London, March 29

Many church treasures were moved for safety during the 1939-1945 war. Inscriptions recording two such undertakings, organised by the Central Council for the Care of Churches, have now been put up at two places in Somerset to commemorate the storage of a great variety of precious possessions in the crypt of Wivelcombe Church and in the cellars of S. Audries School, near Taunton.

DAVID JONES



It's the fashion!

## THE GENTLEMAN'S SHIRT

"Tailor Maid" distinction, that perception for detail! Note the bias cut on coat front, cuffs and collar in this gentleman's shirt . . . our copy of America's top seller. In fine, silky cotton; 2 styles, 7 different checks. In sizes 32"-38". From 54/9. Second Floor, Elizabeth Street Store.

'PHONE: BX3438

(AFTER HOURS LB 2476)

For Crockery (Badged or Plain), Glassware, Elton Globes, Bed and Table Linen, Towels, Cutlery, Blankets and E.P.N.S. Ware.

EVERYTHING FOR SCHOOLS AND INSTITUTIONS

**John Dynon & SONS PTY. LTD.**  
ESTABLISHED 1854

Showrooms & Warehouse: 395 KENT STREET - SYDNEY

Phones: BX3438 (5 Lines) Telegrams: 'JONDYNON' Sydney





# TO THE DAYAKS BY CANOE

The Bishop of Borneo, the Right Reverend N. E. Cornwall writes:—

THE extension of the Church among the Land-Dayaks is one of the big features of our Church life. The easiest way to get to the Pengkallan Ampat area (Ulu Sarawak) from Kuching is by travelling up the Sarawak Kiri river. The quickest way is to motor to the 20th mile on the Penrissen Road (as far as it goes) and then walk for 1½ hours along a jungle track to Semadan, which is a Long-house on the river bank.

There, by previous arrangement, a canoe awaited us on the appointed day last month and took us the first stage (about 4 hours paddling) to Bungoh; on the way we visited Danau, where we have a Christian school; at Bungoh there is also a Christian school; the teacher and his family bear their witness to the Faith, and we believe that the fruits will become evident in God's good time.

A night stop at Bungoh gives time for talk and for prayer, and for the offering of the Holy Eucharist in the morning before the next stage. That is a further 4 to 5 hours paddling up the Sarawak Kiri, negotiating two or three rapids.

Pengkallan Ampat has about four Chinese shop houses and is a centre to which come the Dayaks from a large number of houses dotted about on the hills and in the valleys—for now we are among the hills which form the boundary between Sarawak and Indonesian Borneo; these particular hills find their crowning glory in Penrissen Mountain, which is 4,350 feet high.

At Pengkallan Ampat (sometimes known as Kutud) there is a small school—S. Peter's School; and about 10 minutes walk away, over a perilous bamboo bridge spanning a broad river, is the Dayak Long-house and S. Peter's Chapel perched on a small knoll with mountains all around it.

Here the little Christian community gathers to worship and its light shines out to a wide area. On this occasion 12 adults were baptised and confirmed and bound into Christ in the Sacrament of Communion.

About 1½ hours walk away is another large centre, Senah Negri or Annah; this is where the Pemancha, the Orang Kaya, lives and it is a place whose influence in the district is considerable largely because the Pemancha is himself a man of strong character exercising a strong influence in the area.

FOR two years a school existed (at the wish of the people) with a Christian teacher. Then late in 1952 things began to happen; there was a strong moving of the Spirit, a large track of land well away from the village was given to the Church; school, church and teachers' house all built, and adults admitted to the Catechumenate. Last year some of these were baptised.

Last month on my visit 13 were baptised and confirmed, and three men, including the Pemancha himself, were admitted to the Catechumenate.

Offshoots from these two main centres are Riyang, Kidding and Semeru, all places where, at the request of the villagers, there are schools with Christian teachers; they are all desperately hard to get at, involving fearful climbs up and down very steep hillsides.

On this occasion I visited both Kidding and Riyang, at the latter place installing the first teacher at the very beginning of the work. Your prayers are asked both for the newly baptised and confirmed, and also for the teachers in these scattered places that they may be faithful witnesses to Christ.

Recently I visited "up the road"—which means among the Land-Dayaks who live on either side of the Kuching-Serian road. I first called on a small village where there are 15 families who have broken away from the mother house; they all want to receive Christian teaching.

I went on a little further to another Long-house where last year in response to a request a teacher/Catechist was placed and a school started; the whole village is under instruction for the Christian Faith.

I went on further to the village of Baru where there has been teaching for about five years. Here the family was in-

creased by four adult baptisms and 19 were confirmed. The next day I went on to Tai-i, the spiritual centre of all this work among the Bukar-speaking Land-Dayaks.

HERE is S. John's School with an old-established church where the whole village worships. There we had a normal confirmation of 42 candidates.

We then went on to another village, Planan Lanchang, 11 hours away where until that day there was one Christian.

On that evening in the river beside the church which had been built recently by the villagers, we baptised 60 adults; they, and the already existing Christians, were all confirmed the next morning and nourished in Christ in the Holy Sacrament.

On again another 1½ hours walk to Lanchang, where a church had been built two years ago and the Gospel preached for about three years. Here another 31 adults were admitted into the Church through Baptism, and next morning they, together with 10 others, were strengthened with the Holy Spirit in Confirmation and nourished with the Life of Christ.

In those four days 97 adults had been baptised and 163 confirmed. Your thanksgivings and your prayers will naturally follow from that record.

## BOOK REVIEWS

### A MIXED BAG

"LONDON BEHIND THE SCENES." The Reverend H. A. Wilson. Mowbrays. English price 3/6. PP. 78. LETTERS OF GRAHAM ROBERTSON. Kerrison Preston. Hamish Hamilton.

ON Monday afternoons, before the war flared up into the Battle of Britain, my curate and I would often tramp with our guns through the Kentish woods and fields of his wife's people, making rendezvous with our womenfolk and their tea things.

He would turn out the spoil on the grass with the inevitable, "A mixed bag, sir." Pheasant, pigeon, partridge, rabbit. But to-day my "Mixed Bag" is of a different order.

London Behind the Scenes. Haggerston is described by Thomas Burke in "The Sun in Splendour" as "London behind the scenes, part of the fixtures, the struts that support the painted cloth." And Father H. A. Wilson, Vicar of S. Augustine's Haggerston for the past thirty years, adds "London Behind the Scenes" to his list of fourteen books with an East End background.

Light and shade, laughter and tears, the Cockney's resplendent courage and immitable wit, pathos which catches at the heart strings, the devotion of slum priests and the elect of their flocks, the tragedy of the war years.

What a book on pastoral theology, a slender epic of the

Catholic Church in action, according to the use of the Church of England!

The East End has been a grand nursery of good priests. A son of the Bishop of Adelaide is learning the grand science of ministerial craftsmanship in the East End to-day.

Next January Charles Preston, of the Anglican Franciscans, will tear himself away from his Cable Street Mission House to come and tell us about the Poor Man of Nazareth.

Our review copy came from Church Stores, Sydney.

Letters of Graham Robertson. Yet another Preston—a cousin and brother-in-law of Brother Charles, the Franciscan missionary. This distinguished lawyer and art connoisseur has performed a pious duty to the memory of his lifelong friend the famous artist Graham Robertson.

The National Gallery in Sydney possesses one of Robertson's pictures, and among others reproduced in this book is a portrait of Phoebe Preston the author's daughter.

In the possession of Kerrison Preston is the famous picture "Choosing" a portrait of Ellen Terry by her first husband G. F. Watts, a copy of which also appears in this book.

A copy of Sargent's portrait of Graham Robertson is the frontispiece, by permission of the Trustees of the Tate Gallery. The letters have been admirably edited. They cover England's world of thought and culture between 1908 and 1946. —W.A.B.

## RECITAL FOR ORGAN SOCIETY

At a meeting of the Organ Society at S. Paul's, Cleveland Street, on March 26, the Oriana Singers gave a request recital of both sacred and secular music.

Mr. Norman Johnston, founder and conductor of the Oriana Singers, briefly introduced each item, placing it in its historical setting where that was significant, and furnishing biographical details.

The works presented included a motet by John Dunstable, an "Ayre" by Dowland, some madrigals, and "Song of the Passion" by Oldroyd.

## MUSIC REVIEW

### SYDNEY SYMPHONY

NOTHING in the Sydney Symphony Orchestra's first Blue Series concert gave so much pleasure as the Haydn "London" Symphony. It could be said that the two other major works suffered by being unfamiliar, but this would only be the whole truth if the orchestral playing was less delightful than in fact it was.

It was not just the Haydn, but also the splendid performance of it. Eugene Goossens' reading of the score was warm and sensitive, alive to the mainly sentiment of the adagio of the first movement and of the andante and the high-spiritedness of the last.

With the Rawsthorne Violin Concerto our relationship was different. Here was the realised experience of a young Englishman in his war-troubled country. It is an experience which the course of our world has fitted us to understand and to enter into. But we never did.

First impressions in music can be dangerous, but they are made. This made one feel that although a reading of the score would dissipate the charge of formlessness and strengthen the conviction of the composer's skill, it would not make this a great work.

Delius' "A Song of the High Hills" received a glowing performance, so rich in tonal colour, so romantically conceived as to obscure the essentially rhapsodic quality of the composition. Whist one agreed with Stevenson that it was better to travel than to arrive, it was difficult afterwards to give a coherent account of the journeying.

Filmsy Korsakov's Introduction and Bridal Procession from "Le Coq d'Or" concluded the concert. Compared with the concert, it was like fish and chips after caviar, but one Philistine at least enjoyed it immensely.—P.F.N.

## Heed this sign now!



Work must be done—but overwork weakens your resistance to illness... makes you nervy, irritable. Mental fatigue and tension ravage your precious hours of sleep. But MILO can help. Regular cups of delicious, chocolate-flavoured MILO give your body and nerves the extra nourishment they demand... MILO builds up a reserve of energy and stamina... gives you a permanent "lift." And never forget that bedtime cup of MILO to soothe you off to sound, peaceful sleep. MILO is rich in vitamins, essential minerals and full-cream milk. Drink MILO for your health's sake.

Soothes the nerves... builds up resistance... induces sound, peaceful sleep



# MILO

The Tonic for the Times

8-oz. tin, 3/3; 14-oz. tin, 5/3

Prices slightly higher in country areas

A NESTLÉ'S PRODUCT

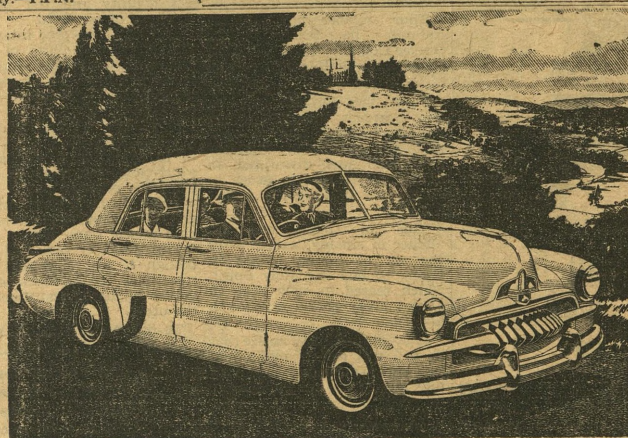
NM4B-53

## SORBY'S LIMITED

Wholesale and Retail Hardware Merchants

HEAD OFFICE:  
285-289 Hunter Street,  
Newcastle.  
Phone: BO 433—14 lines.

BRANCH STORE:  
42 Keira Street,  
Wollongong.  
Phone: B 2424.



## Everywhere in Australia

### Holden has proved itself—

In the hands of more than 120,000 owners throughout Australia... Holden has earned testimonials like these. Mr. W. Burns, taxi operator, of Dulwich Hill, Sydney: "My fifth Holden has done 155,000 miles. It has never had new rings nor has the sump been off." Mr. M. Curran, of Ararat, Victoria: "My three Holdens have done 96,866, 94,000 and 42,404 miles... have averaged on long runs 32-33 m.p.g." Mr. J. Schwerdt, Strathalbyn, South

Australia: "I did a trip to Victoria and N.S.W. and covered a distance of 2,601 miles... averaged 34 m.p.g." Mr. J. McIntyre, Perth West, Australia: "My Holden taxi has now done more than 57,000 miles—maintenance has been negligible." These are extracts from owner letters. See your Holden Dealer for details of the three different Holden sedan models—the de luxe Special, the Business Sedan and the economy model, Holden Standard.



Australia's Own Car



Australia's Own Utility

There are two Air Chief Car Radios specially designed for Holden. Convenient hire purchase terms are available through G.M.A.C.—General Motors' own finance company.

## GENERAL MOTORS-HOLDEN'S LTD.

BRISBANE • SYDNEY • MELBOURNE • ADELAIDE • PERTH

Sold and Serviced by Holden Dealers throughout Australia

**SYDNEY FLOUR**  
is  
**OUR FLOUR**  
contains  
**AEROPHOS**

**GUARDIAN ASSURANCE COMPANY LIMITED ENGLAND**  
FIRE, ACCIDENT, MARINE.  
All classes of Insurance effected at Lowest Current Rates. Prompt and Liberal Settlement of Losses.  
**GUARDIAN ASSURANCE BUILDING,**  
Cnr. Pitt and Hunter Streets, SYDNEY.  
**CYRIL HODGE, Manager.**  
Telephone: BL2231-2232.

## AUSTRALIAN MUSIC EXAMINATIONS BOARD

Public examinations in music conducted by the Universities of Melbourne, Adelaide, Tasmania, Queensland and Western Australia and the State Conservatorium of Music, New South Wales.

Entries for North Coast (July) close on May 5, and for September series, Non-Metropolitan Districts, June 30; Sydney and Suburbs, July 16.

Scholarships and Exhibitions to the value of £780, the A.M.E.B. Shield.

Full particulars and Manual from Organising Secretary, Telephone B056, extn. 2318.

**R. ALLINGHAM,**  
Registrar,  
Conservatorium of Music.



## THE CITY MUTUAL LIFE

ASSURANCE SOCIETY LIMITED

(Incorporated in New South Wales in 1878.)

An Australian Institution Purely Mutual

Total Assets £24,000,000

Funds are available for HOME PURCHASE FINANCE

HEAD OFFICE: City Mutual Building, 60-66 Hunter Street, Sydney.

### Board of Directors:

WALTER P. McGRATH, Chairman; HENRY E. COLEMAN, Deputy Chairman; Hon. T. G. MURRAY, M.L.C.; H. MORRISSEY, Dr. W. J. McCRISTAL.

General Manager, C. A. RALPH. General Secretary, J. G. TAYLOR, A.F.I.A., A.C.I.S.



they all lead to

**Dalgetys**

—to its coast-to-coast organisation, ranking first in the marketing of the nation's wool and stock, supplying the graziers' needs in merchandise, arranging their finance and insurance, Dalgety's local offices, even in the smallest country centres, offer to the grazier the same nation-wide service—dependable—efficient—complete.



Founded 1919.

**S. LUKE'S HOSPITAL**  
Darlinghurst, Sydney

Church of England General and Obstetric Hospital

S. Luke's performs a very valuable service to suffering people. It is now taking public patients and therefore receives a Government subsidy but the need for improvements and up-to-date medical equipment is always urgent.

Patients are taken regardless of creed. Legacies and contributions will enable the Board to improve the services and the conditions of the Hospital.

Donations are subject to the Income Tax Concessional Allowance.

F. M. Wildash, Secretary.  
Telephone: FA 1987.

# THE FOUR COUNCILS

BY THE BISHOP OF LONDON, THE RIGHT REVEREND AND RIGHT HONOURABLE J. W. C. WAND.

The Fourth General Council met at Chalcedon in 451. Dioscorus's theology was attacked by Eusebius of Dorylaeum. His statement that "in Christ there was one nature incarnate" was condemned and Dioscorus anathematised and later banished to Gangra.

The Council decided at first not to make any new statement but to accept the Creed of Nicea and Constantinople and the expositions of Cyril and Leo.

At the next session a committee of twenty-two were appointed to draw up a definition of the Catholic Christology. The central core of this was the statement that after the Incarnation Christ was in two natures without mixture, change, division or separation.

Several important canons were then drawn up relating to the administration of Church affairs and to the special moral difficulties of that period.

It is of course a tremendous safeguard for the sanctity of such buildings, especially when it is incorporated into the law of the land, but it can have its embarrassing features when the needs of the times are rapidly changing and the Church finds herself tied to property in areas where it is no longer wanted or needed.

We are not without experience of that particular embarrassment in our own country at the present time.

A number of the canons were concerned naturally enough with the work of the bishops. Some of them dealt with the more effective running of the dioceses.

Thus number nineteen reiterated the injunction of former Councils that the bishop should hold half-yearly synods of his clergy.

Canon two forbade any bishop to accept money in return for ordination, and decreed that any officer of whatever kind who was discovered to have paid money in order to obtain his post should forfeit his rank.

This of course was the offence of simony, named after the act of Simon Magus in trying to buy the Holy Spirit, which reared its ugly head in almost every period of Church history.

It is interesting to notice that its evil was clearly realised at this early stage, and that definite steps were taken to avoid its spread.

This brings us to the main bulk of the canons, which dealt with the clergy.

Canon six ordered that all ordinands should have a title; in other words no one was to be ordained unless he had a definite post in view.

That is a very salutary rule which of course still holds good.

Its intention was to make sure that no man was ordained without a guarantee that he would be certain to exercise his ministry and earn a livelihood.

Canon fifteen dealt with deaconesses; they must not be ordained under forty years of age and after ordination they must not marry, under pain of anathema.

Similarly canon sixteen forbade monks or nuns to marry under pain of excommunication.

Canon seven insisted on both clergy and monks sticking to their own particular task and forbade them to accept either a military charge or any secular office.

The famous twenty-eighth canon aroused the wrath of Rome because it exalted Constantinople to similar privileges and at the same time suggested that Rome's own privileges were not due to any inherent theological reasons but to secular causes.

This put the coping stone on

the structure of Constantinopolitan authority.

It reaffirmed the canon passed by the Council of Constantinople in 381, but omitted any reference to mere primacy of honour.

On the contrary it deliberately placed Pontus, Asia and Thrace under the suzerainty of Constantinople.

Thus a new rule, which deposed three archbishops in order to make Constantinople a patriarchate, was linked to the former canon which gave it honorary precedence.

The title of archbishop was given henceforward to the Bishop of Constantinople, but it is used as practically equivalent to the title patriarch as we should use it to-day.

The papal delegates were so annoyed that they walked out of the session at which this was passed.

They were of course supported by Leo when he heard what had happened.

He never accepted the twenty-eighth canon of Chalcedon any more than he did the third canon of Constantinople.

Henceforward Rome always had a rival in the East.

The eclipse of Antioch and Alexandria had left Constantinople her sole competitor.

The time was not far distant when New Rome would claim superiority even over the Old Rome.

The fact that the conclusions reached have never been seriously challenged by the Church since the fifth century shows how well the Councils did their work.

The real difficulty is that they did not go far enough.

They set out with great exactitude the truth on either side, preserving intact the perfect divinity and the perfect manhood of our Lord.

And they preserved intact the characteristic qualities of each nature, so that for instance Christ is said to have hungered as man and performed miracles as God.

But they described these qualities as if they were held, so to speak, in a balance, of which one arm must be down when the other is up.

Thus Christ always acts as either God or man, never as both at the same time.

This difficulty remained even though it was suggested that sometimes the qualities of one nature might be transferred to the other.

To-day we are hardly satis-

fied with such a solution. We recognise that it preserves the truth necessary for salvation, but it does not go very deep.

We think of One Christ and we wish to know how the One Person can act through two natures.

We remember with gratitude the Chalcedonian Definition and are glad to be reminded that the two natures exist in Christ "without confusion, without change, without separation, and without division," but we instinctively turn our attention to the personal element in the Logos, and ask how that can have functioned through impersonal human nature.

It may be doubted whether we have yet reached a satisfactory answer to that question.

Another most important result of the Four Councils was the establishment of one test creed for the whole of Christendom.

Nicaea first announced it. Constantinople repeated it in a fuller form.

Ephesus appears to have known that there were two forms, but ignored Constantinople.

Chalcedon clinched the matter by accepting both forms and making both authoritative.

After all there was only one Nicene faith and that was expressed in both.

It was the Constantinopolitan form that won popular acceptance.

Bishops soon began to drop the practice of adapting their own creed.

In any case this was the standard of the Catholic, the universal faith.

Presently from being a norm of orthodoxy it began to find a place in the liturgy, until it became the general Eucharistic Creed, no longer a trap to catch heresy, but the triumphant marching-song, which Christian soldiers sang in their assemblies.

There the God, Whose throne being they thus hailed, came to meet them and strengthen them for future victories.

The third great result of the Councils was a tremendously important development in Church organisation.

The position of the papacy was settled, allowing it a primacy of honour over the whole of Christendom, but placing it under the necessity of dividing authoritative leadership with its rival in Constantinople, the New Rome; so that one should take the West, the other the East.

But things were not quite equal.

While Rome remained the sole over-ruling authority in the West, Constantinople had to recognise three other patriarchates in the East, Alexandria, Antioch and Jerusalem.

At the same time the spheres of metropolitans and diocesan bishops were more clearly defined.

Pains were taken to see that they should not transgress beyond their own rights or boundaries.

Not only were the relations of bishops to each other thus regulated, but also their individual relations with monks and clergy.

Efforts were made to establish the bishops as protectors of the monasteries, and, at the same time, to bring the latter within the normal diocesan organisation.

The attempt was the beginning of a long and confused story which has not yet reached its final chapter.

Far greater success was at-

## MOTHERING SUNDAY

FROM OUR OWN CORRESPONDENT

The traditional Mothering Sunday customs and ceremonies were fully observed at S. Mary's Church, Guildford, N.S.W., on the Fourth Sunday of Lent.

The rector, the Reverend R. B. Gibbes, with the Reverend F. A. G. Woodger, secretary in Australia and New Zealand for the Mothering Sunday Movement, officiated at the service.

There was a church full of adults and children, together with the G.P.S. and other organisations.

Mr. Woodger, in his address, said: "The depth of meaning in these words gives us the spiritual value of them as regards our Church, national and family life. For it indeed speaks of our Spiritual Mother, our Mother Church and our Mother Faith."

## Symbolism

IN STAINED GLASS — ADORATION — Prayer — Praise — Service

MEMORIAL WINDOWS

In fine quality English Stained Glass. Traditional in Design and of Rich Glowing Colours. Executed by experienced Artists. Artist's Sketch Design Submitted with Estimate.

(State approximate size.)

ILLUSTRATED BOOKLET, "The Church and Art," showing Memorial Windows, Church Furnishings and Tablets, etc., sent Post Free. G. MAILE & SON LTD. Founded 1785 The Studios: 387 Euston Road, London, N.W.1, Eng.



**TAA** takes great care of the "old folk"

Looking after the "old folk" is a pleasure to TAA.

Trained hostesses know how to help grandad up

the gangway and into his seat... how to make him

comfortable and ready for the

most enjoyable trip of his life.

It's a pleasure... just a part of

TAA's friendly, helpful service.



**The TAA**  
—the friendly way—

**RICHARDSON & WRENCH LTD.**

A Name Synonymous with the highest Traditions of Real Estate Practice since 1857.

**92 PITT ST., SYDNEY**

'Phone: BL3051



# DIOCESAN NEWS

## ADELAIDE

### HOLY WEEK

Mid-day devotions will be conducted at the cathedral from Monday to Friday in Holy Week, from 1.30 p.m. to 1.40 p.m., by the Reverend C. F. Eggleston. There will be organ music, prayers and meditation.

**MISSIONARY CONVENTION**  
Dr. Paul White will be the main speaker at a three-day missionary convention, which will be held in S. Luke's Church, Whitmore Square, beginning on Good Friday at 2 p.m. There will be films and addresses each night at 7.30.

**CITY HOSPITALS**  
The Guild of S. Luke is a fellowship of Anglican sisters and nurses which meets in S. John's, Halifax Street, Adelaide, on the first Wednesday in each month at 2 p.m. The rector is the Honorary Chaplain to the Royal Adelaide Hospital, where Holy Communion is celebrated every Saturday at 7.50 a.m. in the hospital chapel.

## BALLARAT

**BALLARAT RURAL DEANERY**  
Clergy of the Ballarat rural deanery met at Bishops Court, on March 29, when after a service of Holy Communion, the bishop conducted a Quiet Morning in the afternoon of the rural dean, the Reverend G. E. Mutton, presided at a meeting of the deanery. It was decided to meet bi-monthly and to discuss matters of interest to the clergy. The rural dean, the Reverend R. S. Correll, were appointed as a sub-committee to arrange a series of speakers to introduce a study of the ministry of healing.

### DEDICATION

New panelling in the baptistry of S. Peter's, Ballarat, was dedicated, and various renovations, including the pews of the baptistry and nave were rehallowed by the bishop at a special service on Mothering Sunday. During the family service the children of the Sunday school, who had previously received pieces of Simnel cake, processed into the church and received posies. The children stood holding their posies aloft while they were blessed and then presented them to their mothers in the church.

**MASONIC LODGE MEMBERS ATTEND EVENSONG**  
The Master and members of Ballarat Masonic Lodge attended Evensong at S. John's, Ballarat, on Sunday, March 28. The vicar, the Reverend John Greenbrood, welcomed the visitors and the Archdeacon of Ballarat preached the sermon. The Buninyong Masonic

Choir led the singing at the service.

### ARARAT

The annual church ball will be held in Ararat Town Hall on June 10.

### MOTHERING SUNDAY

In commemoration of Mothering Sunday, 50 mothers of the congregation at Ararat were provided with breakfast by the C.E.M.S.

## BATHURST

### WANTED A GIRL

The bishop-in-council has agreed to the motion sent from the C.E.M.S. conference that a young woman be trained at S. Christopher's College, Melbourne as a Sunday school organiser and youth worker in the diocese. The means are available for the training of such an applicant from the funds of the Anglican Youth Department of the diocese. It is hoped that a suitable Y.A. girl might offer for such work.

### BUSH BROTHERHOOD

Gilgandra rectory and church grounds are being beautified by the showy folk of another parish in the diocese. The bush brothers are noted for lovely garden areas. The Bush Brothers have very large parishes in the far western parts of the Bathurst Diocese. Happy will be the day when there are three Brothers in each district to cope with the work in bush and town.

### BREWARRINA

From Nyngan via the Marra to Brewarrina, the D.C. made his first visit to this outpost of the diocese, accompanied in many parts by kangaroos and emus. All along the Marra, Anglicans were visited with two overnight stops at properties. Many donations were received for the Children's Homes appeal to the credit of Nyngan and Brewarrina parishes for the 1954 diocesan list.

### END OF THE LINE

The railway ends at Brewarrina in that direction and one enters a new type of parish where there appear to be as many Aborigine parishioners as Europeans. The D.C. preached at the fine brick Christ Church, built on the main street of the township, and met Sunday school and day school children. Like Warren, during a week-end visit recently, Brewarrina Anglicans donated in a few days more than double the amount the parish had given in the previous five years put together for the P.O.W. Memorial Children's Homes.

## BRISBANE

**HAMILTON PARISH**  
A Youth Fellowship Tea was held in S. Augustine's Parish hall on Sunday, March 28. Before the tea, there was a special service for servers in the church. Approximately 40 people attended the tea, the guest speaker at which was Dr. Felix Arden. Dr. Arden gave a talk on the proof of the existence of God from the Christian angle and gave invaluable advice on how the Christian should deal with the atheist in the matter. The rector of Hamilton Parish, is the Reverend W. D. C. Dunbar.

### CATHEDRAL CHOIR

The cathedral choir boys had their annual picnic on Thursday, April 1, when some 34 of the boys went to Redcliffe (Q.) for the event. A retiring collection is made a Sunday or two before and the congregation of the cathedral is asked to help the boys in this regard. This year, the congregation generously produced approximately £18, for which the boys and those who arrange the picnic are extremely grateful. It is unfortunate that the picnic has to take place in Lent, but there were several factors this year that precluded the cathedral authorities from having it at any other time.

### CLAYFIELD PARISH

Instead of a sermon at S. Colomb's Church, Clayfield, on Palm Sunday at Evensong, there is to be a reading of the Passion according to S. Matthew with appropriate hymns and chorales interspersed. The idea is to let the story of the Passion of our Lord speak for itself. The rector, Canon A. L. Sharwood, will introduce the theme and will conclude with relevant prayers.

include with relevant prayers. Musical arrangements are in the hands of Mr. Evan Burns, the parish organist. It is hoped that the reading will be done by a student from S. Francis's College.

### CLERGY MEETING

A meeting of the metropolitan clergy of the Brisbane Diocese was held through the courtesy of the Archbishop of Brisbane, on Monday, March 29, at Bishops Court. His Grace presided. Amongst the subjects discussed were the S. John's College £50,000 appeal, S. Francis's College finance, the clergy shortage and the Postulants' Guild.

## CANBERRA AND GOULBURN

### S. JOHN'S, CANBERRA

The bronze shrine which is to be placed in the wall of S. John's, Canberra, between the vestry door and the choir gallery, is at present being made. The Book of Remembrance which will be kept within the shrine and which bears the names of all who were serving in the Second World War from the Parish of Canberra, has just been completed.

### QUEANBEYAN

The Reader in Political Science at the Australian National University, Mr. L. C. Webb, was guest speaker at the Anglican Men's Movement dinner at Queanbeyan, on March 30. Mr. Webb held the interest of the large audience with an address on "The Church in Society."

### MEMORIAL LIBRARY

The council of the diocese has approved the suggestion that the Anglican National Memorial Library, to be erected on the cathedral site in Canberra, may also be known by a shorter name, "S. Mark's Library." Over £5200 has already been contributed towards this collegiate library, which will be in memory of chaplains, doctors, dentists, nurses and missionaries who gave their lives in the two World Wars. It is hoped to commence building this year.

## GIPPSLAND

**WARRAGUL RURAL DEANERY**  
Miss Eileen Ellis, diocesan youth worker, in her new van, has just completed a visit to the deanery. She has visited C.M.S. schools and enrolled new ones, given demonstration lessons in State schools, held meetings of Sunday school teachers and started them on courses of study, visited branches of C.E.F. and advised on youth work.

The bishop will visit the Warragul Deanery from April 10 to April 17. During that time the bishop will administer Confirmation at Bunyip, commission readers at Warragul, conduct the Three Hours' Service at Trafalgar, and show Holy Week pictures in all the parishes.

**WARRAGUL**  
S. Paul's branch of the Church of England Women's Society, Warragul, is making steady progress. Deaconess Mavis Rogers addressed the February meeting on the "C.E.W.S. Rule of Life," which is similar to that of the C.E.M.S. At the March meeting the rector showed the film "The Anglican Way." The March meeting of S. Paul's branch of the C.E.M.S. began with Bible study in the church continuing in the parish hall with an address on "Man's Place in the Church," by Pastor Quayle, and concluded with a programme of games, in which the C.E.M.S. competed against the Warragul Methodist Order of Knights.

## GRAFTON

### GOONELLABAH

The Rector of Lismore, Canon J. V. J. Boussas, dedicated a number of memorial gifts at Goonellabah on March 28. Although there is as yet no church here, the land has been purchased and funds are being raised for it. The gifts dedicated were an altar cross, a pair of candlesticks, vases, a communion set, a book desk, a baptismal ewer and wooden collection plates.

### MINNEAPOLIS

Mr. K. M. McCallum, treasurer of the diocese, has been nominated as diocesan representative at the Church congress next August, in Minneapolis, U.S.A. It is hoped that the Reverend James Payne, chaplain in the R.A.A.F., now stationed at Malta, will also be able to present as a diocesan representative.

### MISSION

The Reverend H. D. Bagot, who many years ago served as assistant priest in the Diocese of Perth and who is now Rector of Holy Trinity, Bedford, England, has been some time in Grafton assisting the dean in the preparation of the mission which is now in progress, conducted by the Bishop of Adelaide. Captain Buckingham and Brother Moore of the Church Army are also in Grafton for the same purpose and will shortly visit the parochial areas of Bellbrook, Copmanhurst, Woodnong-Greville and Liston-Legume.

## MELBOURNE

### SOUTH BRIGHTON

The family service, held at the Grosvenor Street Scout hall, South Brighton, at 10 a.m. on the first Sunday of every month, has proved to be the answer to a

need for a type of service at which parents and children can join together in worship. The next family services will be held at the Scout hall, on May 2 and June 6.

We are going ahead with preparations for building our own church hall and kindergarten, and at present the building sub-committee of the provisional committee are inspecting halls in other suburbs with a view to producing the best design for our own building, and one which will incorporate features that are proving satisfactory elsewhere.

### THE ARCHBISHOP

The archbishop will preach at S. Alban's, West Coburg, at 11 a.m. on Sunday and at S. Andrew's, Aberfeldie, at 7 p.m. On Monday at 8 p.m., the archbishop will conduct a Confirmation at S. Paul's Cathedral.

### PASSION MUSIC

The special music at S. Paul's Cathedral for the first Sunday in the month will be the anthem at Evensong, when the choir will sing part of the "Passion According to S. Mark," by Charles Wood.

### A.B.M. SECRETARY

The Reverend C. M. Kennedy, formerly of Euroa, in the Diocese of Wangaratta, began work as Victorian secretary of the A.B.M. on Tuesday, March 30. The chairman of the Victorian executive celebrated the Eucharist in the chapel at S. Paul's Cathedral at 7.30 a.m., that morning when several members of the executive and the new secretary joined in

prayer for the success of the new officer. Afterwards an informal breakfast was held in the A.B.M. rooms.

### EAST BRIGHTON

Our patronal festival, S. Mark's Day, which is also Anzac Day, falls this year on a Sunday, April 25. It will be the 64th anniversary of the opening of the church by Dr. F. F. Go, Bishop of Melbourne. We shall have as our preacher at 11 o'clock on this special occasion, the Venerable J. A. Schofield, Archdeacon of Brighton.

## SYDNEY

### DRUMMOYNE

S. Bede's Church, Drummoyne, was consecrated by the Archbishop of Sydney on March 25. Those present included the Federal and State members of Parliament and the Mayor of Drummoyne. The church was crowded. After the service some 700 adjourned to the parish hall for a social re-union, where old parishioners met. At this gathering the rector, the Reverend F. H. D. Alderton, on behalf of himself, the parishioners and architect, presented to the archbishop a beautifully bound red leather case of pictures of S. Bede's church, suitably inscribed. The architect, Mr. Emil Sodersten, presented the rector with a beautiful etching.

### GREENWICH

The S. Giles' Property Committee has decided that £450 is

needed this year and next for repairs and maintenance work to the church property.

### NEW PARISH HALL

S. David's, Arncliffe, Parish Council have decided to open a fund to build a new parish hall. It will be further discussed at the annual vestry meeting on April 28.

### MARRIAGE GUIDANCE

The Epping Ministers' Fraternal are sponsoring talks on marriage guidance in the Presbyterian Church Hall, Bridge Street, Epping, on May 4, 11, 18, 25 and June 1, at 8 p.m. Talks will be given by the Reverend W. G. Coughlan; there will be questions and discussion after each talk. Tickets are now on sale for the series or for a single session.

### SEVEN HILLS

S. Peter's has decided to place £400 held by them towards the new church, which it is hoped will be built during 1955.

### B.D.M. RALLY

The Church of England Board of Diocesan Missions' eighth annual rally will be held in the C.E.N.E.F. Building, 201 Castlereagh Street, Sydney, on Friday, April 9. The programme will be as follows: 3 p.m., Women's Auxiliary; 5.30 p.m., Fellowship Tea; 6.30 p.m., C.M.S. film and slides of B.D.M. work; 7.30 p.m., rally. The speaker will be the Reverend K. Cole, of Kenya Colony, Africa. Canon D. J. Knox will be the chairman.

## Chateau Tanunda "Historical Firsts"

No. 2 of Series



## Tasman sails...

The first Europeans to chart any part of the Australian coast were Dutch seafarers whose discoveries were mainly made on trading voyages between the Netherlands and the fabulously rich East Indies.

Their first contact with the South Land was in early 1606, during a trip of exploration along southern New Guinea. In the next few decades, the outline of large sections of the western coast of Australia was etched in by many Dutch voyagers; notable among them was Dirk Hartog, who landed on the west coast in 1616.

From these discoveries, it became apparent that a vast continent existed in the south and in 1642 an expedition was planned by Anthony Van Diemen, Dutch Governor-General of the East Indies, for exploration on a large scale. The commander of this expedition was Abel Janszoon Tasman. After sailing

into the Southern Indian Ocean his course eastward was too far south for him to sight the Australian mainland, but he found Tasmania (which he named Van Diemen's Land) on November 24th, 1642. Three weeks later, as he headed east, he found New Zealand. Ultimately, he sailed right round Australia, although without sighting the east coast.

Tasman led another voyage of exploration in 1644, commanding three vessels with a complement of over 100 men. This voyage enabled the Dutch to chart the Australian coastline westward from Cape York to the head of the Great Australian Bight. Tasman marked the end of this great period of Dutch exploration.



This "Historical Firsts" series is presented by Tucker & Company Pty. Ltd., N.S.W. distributors of . . .

## CHATEAU TANUNDA

☆☆☆ SPECIAL HOSPITAL BRANDY

A PRODUCT OF THE HOUSE OF SEPELT.

TUCKER & CO. PTY. LTD., SYDNEY, WHOLESALE SPIRIT MERCHANTS SINCE 1838.

## Joseph Medcalf

Funeral Director

Head Office:

172 REDFERN STREET,  
REDFERN

Telephone MX 2315.

Private WM 3477.



## MARINE FIRE ACCIDENT

New South Wales Branch:  
95 Pitt Street, Sydney.  
Manager for New South Wales:  
H. V. Reynolds.  
Directors: Sir Marcus Clark K.B.E. (Chairman), V. G. Watson, B. A. Hollingdale, L. A. Poole.

## WHY NOT BE A NURSE?

Christian Nurses are needed to staff Hospitals and Flying Medical Services of the Bush Church Aid Society.

It is Worthwhile Work for the Kingdom of God

## IN THE OUTBACK

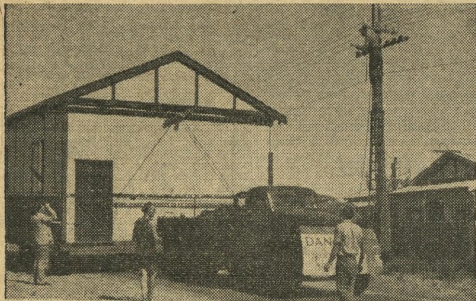
Apply—

## THE ORGANISING MISSIONER

Church House, S. Andrew's Cathedral,  
George Street, Sydney, M3164.



## SNAPSHOT COMPETITION



The winner of our snapshot competition this week is the Rector of Scarborough Beach, W.A., the Very Reverend R. H. Moore, who sent us this picture of the main part of the 25-year-old wood and asbestos church hall being moved three-quarters of a mile to be placed alongside S. Columba's, the new brick hall finished a year ago. The old hall, the original S. Andrew's, Scarborough Beach, is seen here negotiating overhead power lines.

## FILM REVIEWS

### "SAILOR'S PARADISE"

Much of the plot of the Beggar's Opera (you may remember) centres about the inability of Captain Macheath to choose between two fair ladies. With either he could be happy if only to her dear charmer were away.

That was, of course in an age where Mormonism had not raised its ugly head. It was also (obviously) before the days of Aleo Guinness and his new film "Sailor's Paradise."

For unlike the gallant Captain of the road this good skipper of "The Golden Pledge" finds a solution in having a wife in two parts.

One is a homey, well-domesticated spouse, and the other a wild creature who subsists mainly upon a diet of shampoo and sambas.

The implications of such a situation must be left to the imagination, although it can be stated cheerfully that these are most amusing.

I cannot pretend that this is Guinness' best picture; the constant shuttling between the two parts and the repetitive nature of some of the sequences are definite weaknesses although the final scene is certainly the funniest I have ever seen.

The Captain's thesis is that each of the ladies appeals to and ministers to different aspects of his nature; in the same way, I suppose, that Adam had Eve and something fruity as well.

This, says the Captain is Paradise and perfect freedom. What is even more amusing than this avowed humour is the spectacle of a man having two masters instead of one, a double harness instead of a single yoke, one loaf of bread and two thous.

—P.F.N.

### "COLOUR QUESTION"

EVERY theatre in the city of Melbourne has its own distinctive audience. For example, the people who go to the "Savoy" or the "Capitol" are quite unlike those who go to the "Athenaeum" or "Her Majesty's."

The programme at the "Athenaeum" is the best showing in Melbourne at the moment.

"Cry, the Beloved Country" is a grim portrayal of the colour question in South Africa. Every Australian should see it, to realise what we have been saved in having no such problem here.

James Jarvis is a white farmer who barely recognises the existence of the Reverend Stephen Kumalo—the native priest, who lives next door to him until Kumalo's son murders Jarvis' son and is hanged for it.

The story is that of Alan Paton's novel of the same title, and it was filmed under the personal supervision of the author, in South Africa.

It is done with great sincerity, some excellent exterior photography and a very fine performance by the coloured actor Canada Lee, as Stephen Kumalo and Sidney Poitier as another native priest.

The other film on the programme is "Home at Seven," a mystery yarn by R. C. Sheriff, author of "Journey's End."

There is some first-rate acting by Ralph Richardson and Margaret Leighton as the bank clerk and his wife, Jack Hawkins (of "Cruel Sea" fame) as Doctor Sparling and Campbell Singer as the police inspector.

—W.F.H.

## ORDER FORM

THE ANGLICAN, G.P.O. Box 7002, Sydney, N.S.W.

NAME: The Rev./Mr./Mrs./Miss/

BLOCK LETTERS PLEASE

PARISH: \_\_\_\_\_ DIOCESE: \_\_\_\_\_

FULL POSTAL ADDRESS: \_\_\_\_\_

DATE: \_\_\_\_\_, 195....

### 1. SUBSCRIPTION.\*

Please supply THE ANGLICAN for 6 months (16/- posted) 12 months (30/- posted)

Renewal Subscription ☐

This is a

New Subscription ☐

(Put X in appropriate box.)

(Please add 6d. exchange to country and interstate cheques.)

### 2. BULK ORDER.\*

Please supply me ..... copies of THE ANGLICAN

of the issue due to appear on Friday, ..... 195...., at 5jd. per copy, for sale at 6d. per copy.

This order IS NOT to stand until further notice.

\* Strike out whichever is not required.

(Signature)

## M.U. URGED TO REFLECT

FROM OUR OWN CORRESPONDENT

Brisbane, April 5

The Reverend A. P. B. Bennie, preaching at the annual Corporate Communion of the Mothers' Union in S. John's Cathedral, Brisbane, on March 25, invited the members to look critically at the state of their organisation and branches.

He said that it is not only from Our Lady's example and inspiration but also from her active aid, that members would obtain inspiration to re-dedicate themselves to the objects of the union.

"The first of these," he said, "is the sanctity of marriage. The source of its sanctity is that it is never merely a contract, but a sacrament as well."

"And the sacraments effect what they signify. They contain within themselves the spiritual resources to achieve that which they proclaim."

"When two persons marry, a new state is set up between them, which cannot be affected whatever they may do while life lasts."

"Esau might deny the purposes to which Isaac had dedicated his life, but he was still his son, nothing could alter that, however prodigal his behaviour."

"So it is with husband and wife. But it is inadequate to repeat principles, however good in themselves, often in a reactionary because uninformed way. If we have not taken the trouble to understand those sociological and psychological factors in modern life which threaten the understanding of the sanctity of marriage."

"A dog and a cat tied together by the tail is not the most natural or obvious representation of the spiritual marriage and unity betwixt Christ and His church."

"The second great objective is the realisation of the grave responsibility involved in the mother's primary task of training children."

"To tackle this problem realistically the Union must put in the forefront of its activities those of its members who are actually bearing the brunt of this task, that is those whose children are between infancy and 20; normally those mothers between twenty-five and forty-five."

"A difficulty is that women of this age group in our day when there are no maids and all are mistresses are so occupied that they have little time to attend to the managerial aspects of a union such as ours."

"We must make it possible for them to do so; and a first step might be to see that in all meetings their attention is not distracted by their untrained children."

"There is to be observed a tendency for too great a gulf to appear between the union at the diocesan and at the parochial level."

## A.B.M. NEEDLEWOMEN MAKE COPE

FROM A SPECIAL CORRESPONDENT

Perth, March 22

The A.B.M. Church Needlework Guild in Perth has made a beautiful cope for Archdeacon J. Hardingham, of Mildura, Victoria.

It is of white and gold brocade, with gold faille orphreys embroidered in ruby red and complimentary blue, surrounded with gold thread and a matching braid.

The voluntary work done by this guild, which has a very small membership, has resulted in a few years in some hundreds of pounds being donated to the A.B.M. War Memorial Centenary Appeal and to the South-East Asia Appeal.

The guild would like to enlist the help of more workers for this very worthwhile work.

## RELIGIOUS BOOKS

ANGELICAN NEWS SERVICE

London, March 28

Christianity in Books is the title of an exhibition of contemporary English religious books to be opened in the Crypt of S. Martin-in-the Fields on May 3, by the Dean of S. Paul's.

## A COMMUNITY CO-OPERATES

FROM A SPECIAL CORRESPONDENT

On Saturday, April 3, the Archbishop of Sydney, accompanied by the Rural Dean of Manly and Mosman, Canon E. Cameron, set the foundation stone of the Thomas Vickers' Memorial Hall at North Curl.

The congregation of over 200, including the president and local councillors of the Warringah Shire Council, Federal and State parliamentary representatives and representatives of several local organisations joined in the service.

Addresses were given by the archbishop and the rector of the parish, the Reverend K. F. Saunders.

The volunteer workers will have a big day next Saturday, April 10, when they will attempt to erect the steel frame and roof trusses of the hall in one day. They will be directed by two supervisors provided by the suppliers of the frame, Econo Steel Co.

[The hall is to be a memorial to Tom Vickers, son of Mr. and Mrs. F. N. Vickers, of North Curl, who died as the result of an accident in October, 1932, at the age of 20. He was leader of Dee Why Fellowship and had often spoken of the necessity of a Sunday school at North Curl. As a memorial to him, his parents bought the ground for the hall, which is being built by voluntary labour and financed by local contributions.]

## CLASSIFIED ADVERTISEMENTS

THE ANGLICAN classified advertising rate is 6d. per word (payable in advance). Minimum 4/- per advertisement. A special rate of 3d. per word (minimum 2/6d.) is charged for "Positions Wanted" insertions.

Classified advertisements are accepted under the following headings:—

ACCOMMODATION VACANT  
ACCOMMODATION WANTED  
BAPTISMS, BIRTHS, DEATHS  
EDUCATIONAL  
ENGAGEMENTS  
FOR SALE AND WANTED  
HOLIDAY RESORTS  
IN MEMORIAM  
MARRIAGES  
POSITIONS VACANT

### FOR SALE

TABLE DESKS, large and small, book cases, shelves, hallstand, circular dining table, sideboard, other furniture, Rectory, Petersham, N.S.W.

ACCOMMODATION WANTED  
WANTED, NEWCASTLE, two bedroom flat or cottage, rent or buy. The Hill preferred. Priestman, B 3800, (Newcastle Exchange).  
BIBLE SOCIETY N.S.W. STATE SECRETARY desires to rent home convenient to city. Accommodate wife and two school age children. URGENT. The Reverend A. P. Scott, MA 5431 (Sydney Exchange).

### WANTED

WANTED COPY of Canon H. Balmford's "Christian Religion." Please write G. A. Laker, 23 Glen Street, Moorooka, SA, Queensland.

### PERSONAL

WAR WIDOW offered board, lodging in return for light duties. (Phone WM 6321 (Melbourne Exchange)).

THE STUDENT CHRISTIAN MOVEMENT OF SYDNEY UNIVERSITY will be arranging work days in which students do odd jobs, e.g. gardening, cleaning, etc. to raise money for movement finance. If you would like work done on Saturday, 24th or Monday, 26th April, please contact us at Box 70, The Union, Sydney University, or ring Ruth Fernin, FJ 1774 after 6 p.m.

LADY, elderly, educated, requires single room, would give some service if required, able help older children with lessons, own typewriter. Miss Burton, c/- THE ANGLICAN.

POSITIONS VACANT  
MOUNT HOSPITAL (Church of England, Inc.), 253 S. George's Terrace, Perth. Vacancies for nursing trainees. Educational standard (Junior preferred). Particulars on application to Matron, N.Z. CHURCH MISSIONARY SOCIETY. The New Zealand Church Missionary Society requires the services of a Clerical and General Secretary. Salary £600 per annum plus travelling expenses plus house. Preliminary enquiries should be addressed to—The New Zealand Church Missionary Society, Room 336, D.I.C. Building, Wellington, C.I. N.Z., not later than June 1, 1954.  
APPLICATIONS are invited for the position of Organist-Choirmaster at S. Oswald's Church. Terms and conditions may be had from the Rector, Mr. A. W. Morton, 8 Deakin Avenue, Haberfield. Telephone UA 1725 (Sydney Exchange).

Printed by The Land Newspaper Ltd., 57-59 Regent Street, Sydney, for the publisher, Church Publishing Co. Ltd., No. 1 Rawson Lane, Sydney, N.S.W.



A close-up of the embroidery on the cope made by the A.B.M. Church Needlework Guild in Perth.

### ARCHDEACON GILL

(Continued from page 1)

had been done for many years since Copland King had established a station some miles up the Mamba River, but the work had been left with no one to carry on.

"Romney Gill went there in 1922, and remained until 1952 when ill-health forced him to resign and return to England."

"During this time he established a station at the mouth of the Mamba from which he was driven out by the Japanese, and then moved some 40 miles up the river where he carried on at a temporary station, making a new headquarters after the war at Dewade, on the coast."

"In 1949 he married the Honourable Olive Buckley, M.D., F.R.C.P., who accompanied him to New Guinea. Since his retirement they lived at her home in Westmoreland, where he was carrying on translation work for the mission. I presume he died there. So the earthly life of a great missionary has ended."

Readers will recall that in 1951 he was elected Chief of the Manua peoples, a great honour never before conceded to a white man.

Romney was a most lovable character, full of fun; a great man though truly humble. His great desire was to die amongst his people at the Mamba, but rather than be a burden on the mission, he refused to stay when his active life had ended.

### C.M.S. IN BORNEO

(continued from page 1)

Tawau is a busy seaport, serving an extensive district of rubber and hemp plantations. The town itself has a population of 4,500, and has some modern amenities, including a cinema.

The immediate district has a population of 21,000. Asian and European workers on the plantations are in need of the ministrations of the Church. In some cases there are hundreds of these workers living in communities near the plantations.

S. Patrick's Church in Tawau is the centre of the Church's work. Until now there has been an Asian clergyman in charge.

There is also a Church school, with 120 pupils, and a Chinese headmaster.

There is an immediate need for a qualified teacher to commence work at the Tawau School.

Ten thousand pounds will be needed during the first year of this new work. Amongst the immediate needs are a house and motor vehicle.

The Diocese of Borneo will celebrate its centenary next year. In 1855 Francis McDougall was consecrated first Bishop of Labuan, the original name of the diocese. Prior to that, Borneo had been in the diocese that originally included Australia—the Diocese of Calcutta.